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HORÆ BIBLICÆ.

Of the Various Readings in the New Testament.

THIS is a subject on which it has become necessary that information should be generally diffused. Because the various readings of the New Testament have been employed in subservience to the designs of infidelity, and for the subversion of some of the principal and peculiar doctrines of the gospel.

Perhaps no man has ever read a book, without detecting some errors of the press. One of the numbers of our Magazine contains about eighty thousand letters; which are all to be placed in a certain order, to make up the words and sentences, of which the pamphlet is composed. Some man has been at the pains to count the letters in the English version of the Bible. The number in the New Testament is 838,380. Now it is scarcely to be expected that no mistakes will be made in the *composition* of this vast number. But from the manner in which the business of printing is conducted, there will generally be greater accuracy in printed copies than in manuscripts. Now, as copies of the New Testament were multiplied, before the invention of printing, by transcribing, it was to be expected that the writers would commit mistakes. These mistakes would become numerous, in proportion to the multitude of copies. Hence there would arise a *variety of readings*, in the various copies of the New Testament.

A very just distinction has been made between mere *errata*, and *various readings*. "Among two or more different readings, one only can be the true reading; and the rest must

be either wilful corruptions or mistakes of the copyist. It is often difficult to distinguish the genuine from the spurious; and whenever the smallest doubt can be ascertained, they all receive the name of *various readings*; but in cases where the transcriber has evidently written falsely, they receive the name of *errata*."

Various readings have, by the critics, been ascribed to four causes. 1. To the negligence or mistakes of the transcribers. 2. The existence of imperfections or errors in the manuscripts copied. 3. Critical emendations of the text. 4. Wilful corruptions made to serve the purposes of a party.

The sources, whence the true reading is to be obtained, are, Manuscripts—The most ancient and best editions—Ancient versions—Parallel passages—Quotations from the Fathers—And lastly, conjectural criticism. But, as has been well remarked, these various means are all to be used with very great judgment and caution; nor is the common reading ever to be rejected but upon the most convincing evidence.

The most distinguished collectors of various readings are, bishop Fell, Mill, Kuster, Bengel, Wetstein, Griesbach, and Matthai. The number collected is now said to amount to one hundred and fifty thousand. This perhaps may startle some of our readers, who have never considered the matter, and induce the opinion that there is no certainty in the reading of the sacred text. We shall prove the contrary.

1. There is no reason to suppose, admitting the inspiration of the scriptures, that a miracle would be wrought to preserve every transcriber of a copy from error. It is the way of God's dealing with man, to bestow a gift on him; and leave it to his industry and care, under the ordinary superintendence of providence, to preserve and retain the blessing. It is thus in all the gifts of nature, as they are termed. The continuance of them and their preservation from degeneracy depend on the care and culture of man—We may mention *corn* and the *potatoe*, as examples of this remark. So when it pleased the Almighty to send spiritual food, or, as it is sometimes expressed, the bread of life from heaven, the preservation of it was made to depend on the instrumentality of human ingenuity and care. And we might as well require that God should continually interpose to create or propagate bread-corn, as that he should continually be making new revelations, or exerting miraculous power to preserve from corruption that which has been made.

2. This being the case; "The various readings show that there could have been no collusion; but that the manuscripts were written independently of each other, by persons separated

by distance of time, remoteness of place, and diversity of opinions. This extensive independency of manuscripts on each other, is the effectual check of wilful alteration; which must have been effectually corrected by the agreement of copies from various and distant regions, out of the reach of the interpolator." The truth is, a *perfect* agreement of all the manuscripts could be satisfactorily accounted for only on one of two suppositions: either that a miraculous power was employed to produce this agreement, or that it was the work of fraud and collusion. We have seen that a miracle was not to be expected—And the supposition of collusion is destroyed by the various readings.

3. Now suppose there were only *two* ancient *independent* manuscripts; and they were found in any case to differ. It might be impossible to ascertain, which reading ought to have the preference. But suppose that there are *four*; and that of these, three agree, and the fourth differs from them all. The case becomes very different. Accordingly it has been universally remarked, that the most inaccurate and mutilated editions of the ancient writers, are precisely those of whose works the fewest manuscripts remain; and *vice versa*. The editions of *TERENCE* are esteemed the most correct of all the Latin classics. Yet in the different manuscripts of that author, twenty thousand various readings have been noticed. Had as many manuscripts been collated, as there have been of the New Testament, probably fifty or sixty thousand various readings might have been found: Yet the book is not one third of the size of the New Testament. But if it is universally true, that the most correct editions of the profane writers of antiquity are those, of which most manuscript copies have been collated; it is fair to say, that the Bible is the most correct ancient book in the world; because the manuscript copies of it are the most numerous, and have been collated with the greatest care. We have ten times as much evidence that in the gospels, for instance, we read the very words written by Matthew, Mark, Luke or John, as we have that in Thucydides or Livy, we read the very words written by those celebrated historians.

4. But still perhaps, the amount of various readings in the New Testament may appear to many alarmingly great. We observe then that the variations are not of such a nature as to affect our faith or practice in any degree whatsoever. They are mostly of a minute or trifling nature. So that a very acute man has said with the utmost confidence that, "*The worst manuscript extant would not pervert one article of our faith, or destroy one moral precept.*" If any one should

ask then, Among all these various readings, which copy of the New Testament shall I adopt? We would answer; Proceed here, just as you would do in the case of any ancient writer, Livy for instance or Terence. Or if this will not satisfy you; take any copy that you please; receive it as the rule of your faith and practice—And in both faith and practice you will agree with the great body of christians.

But that our readers may judge for themselves on this subject, we will afford them a number of specimens of the various readings marked by collectors. They will thus see, that what has been magnified into a formidable difficulty, is by no means of that character. In a word, that we derive all the benefit from various readings, before noticed, and are embarrassed with no difficulties as to our faith, on account of them. And as one place will answer our purpose just as well as another, we open at the first chapter of John, ver. 1. “In the beginning was the Word, and the Word was with God, and the Word was God.”

In this verse there are three various readings. 1. The words translated *with God*, are in the received text (*προς Τον Θεόν*) *Pros ton Theon* but as quoted by one of the *Fathers*, they are (*ἐν τῷ θεῷ*) *en to Theo*. And as the Greek proposition (*ἐν*) *en* is very frequently rendered by the English *with*, the translation will be just the same in either case. 2. The word *Θεός* in one single manuscript has the article (*ὁ*) answering to the English *the* before it. 3. The last word in the verse [*λογος*] *logos* has [*καὶ*] *kai* *and*, before it.

Verse 2. “He was in the beginning with God.”

In one or two manuscripts the pronoun (*οὗτος*) *outos* is omitted. But every one knows that the verse must be construed the same way, whether the pronoun is expressed or not.

Verse 3. “All things were made by Him: And without him, not any thing was made, that was made.”

Here, instead of (*οὐδὲ ἐν*) *oude en*, *not any thing*, two or three manuscripts read (*οὐδέν*) *ouden*, *nothing*.

Verse 19. “And this is the testimony of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?”

The various reading in this verse, inserts *to him*, after the word *Levites*.

Verse 29. One reading is, “The next day. John saw Jesus coming to him;” and another, He (meaning John) saw Jesus &c.

Chap. ii. ver. 13. One reading is, "And *Jesus* went up to Jerusalem;" and another, "*He* (meaning Jesus) went up, &c.

Chap. iv. ver. 28. "And the woman left her pitcher," &c. Var. Reading. "And *she* left her pitcher," &c.

Chap. vi. ver. 7. The common reading is, "Philip said, *two hundred* pennyworth of bread is not sufficient for them." And one manuscript has, *three hundred pennyworth*, &c. The meaning is just the same; for Philip obviously intends a large quantity of bread.

We have in these quotations, had our Griesbach before us, and turning over the leaves, have taken, without selection, the first various reading that our eyes happened to light on. We might put down page after page, of the same sort, until the patience of our readers would be perfectly exhausted. In general, where any doubt is created by a various reading, it is a doubt of this kind. It is questioned whether John i. 26, should be read, **BUT** there standeth one among you; or, **THERE** standeth one among you, without **BUT**. It is doubted whether John iv. 9, should be read, **THEN** saith the woman of Samaria; or, Saith the woman of Samaria, without **THEN**. It is uncertain in some places whether we should read *Messias* or *Mesias*; *Nazaret* or *Nazareth*: whether the Hebrew name David should be spelled in Greek $\Delta α β ι δ$ or $\Delta α ν ι δ$; and whether we ought to read $\Sigma ο λ ο μ ω ν ι α$ or $\Sigma ο λ ο μ ω ν α$, for Solomon.

In truth, we do not now remember more than three important passages involving doctrines of christianity, the reading of which is doubtful. These three passages, respect the divinity of our Saviour. And if they were expunged from the New Testament, this doctrine would not be affected by the loss. It is indeed wonderful that this volume should have been copied so often, (beyond comparison oftener than any other book in the world) and that the various readings should, almost universally, be so unimportant.

Another thing deserves notice. The scriptures contain a harmonious system of divine truth. Yet they are not written in systematic order. Many of the most important doctrines depend on facts. These facts are frequently stated, and the doctrines derived from them are presented in various terms, and under various aspects. So that if one part of scripture should be so mutilated, and such confusion and contradiction appear in the manuscripts, that the reading could never be positively determined, still no doctrine of scripture would be lost, no moral precept would become doubtful. The reader may examine for himself. Take any doctrine, for instance the doctrine of regeneration, of justification by faith,

of sanctification by the Holy Spirit, of the atonement, of the divinity of Christ, of the resurrection of the body, of the future judgment, and throw out from the bible any three passages respecting any or all of these—still there will be ample authority for them. The same is true, in relation to any moral precepts that are to be found in the New Testament.

Now here seems to be, in the very structure of the bible, a provision adapted to the case of a book, which was to be transcribed, and to go through editions almost without end. Here is forethought and contrivance, which really appear to us very striking.

Upon the whole, no believer need be under any uneasiness respecting the various readings of the New Testament. The evidence that we have, in general, the very words of the inspired authors is amply sufficient. And if in a few passages there is a shadow of doubt, no article of the christian faith is at all affected by them. The faith once delivered to the saints remains entire, and unshaken. The truth rests on a rock which shall never be moved.

We shall proceed, in subsequent numbers, to give a brief history of editions and translations of the scriptures.

BRIEF EXPLANATIONS OF SCRIPTURE. No. I.

There are many passages of scripture which are not plain to the ordinary reader; and yet a word or two in the way of explanation, a difference of pointing, &c. would remove every difficulty. We have often wished for a bible, with a brief commentary—But we despair of ever seeing one exactly to our taste. Some preparation is making for an edition of the New Testament, on a plan similar to that proposed in the first volume of our Journal. Whether it will ever be completed we know not. We shall afford, as occasion may serve, some short explanations of scripture, and hope that our readers will approve, and profit by the plan.

Matt. xxvi. 45, 46. "Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners: rise, let us be going," &c.

It would seem from this rendering, as though our Lord, at this time, had lost his self possession and was in great agitation. In one breath he says *Sleep on*, and in the next, *Rise, let us be going*. We are persuaded that this does injustice to his character. It has been proposed to alter the punctuation of the passage, thus

“Then cometh he to his disciples and saith unto them, Do ye sleep on *now*, and take your rest? Behold the hour is at hand, and the son of man is betrayed into the hands of sinners: rise, and let us be going.”

This slight alteration makes the whole passage consistent with our Lord's character, and perfectly intelligible.

It has been proposed to alter the punctuation of the following passages.

Matt. xxvii. 42. “He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross and we will believe him.”

“He saved *others*—Can he not save *himself*?” &c.

Luke xix. 22. “And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.”

Read the latter part of the verse thus,

“Didst thou know that I was an austere man, taking up that I laid not down, and reaping that I did not sow?”

There seems to be a discrepancy between John vii. 28, and viii. 14. The one passage is in these words.

“Then cried Jesus in the temple as he taught saying, *Ye both know me, and ye know whence I am*: and I am not come of myself, but he that sent me is true, whom ye know not.”

The other reads thus,

“Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came and whither I go; *but ye cannot tell whence I am, and whither I go*.”

In one passage, our Lord seems to tell the Jews that they *knew*, and in the other that they *knew not* whence he was. Would not this apparent opposition be removed by pointing the passage first quoted thus?

“Then cried Jesus in the temple as he taught saying, Do ye know me? And do ye know whence I am?”

Matt. xix. 28. “And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

It is doubtful here to what the word *regeneration* refers. Many connect it with *following Christ*. But what is meant by *following Christ in the regeneration*? Others, more properly we think, connect the word with the coming of Christ in glory, when he shall create “new heavens and a new earth,” and make all things new. This may very properly be expressed by the word *regeneration*, or better perhaps for distinction’s sake by *renovation*. The passage will then read thus,

“And Jesus said unto them, Verily I say unto you that ye which have followed me, shall, in the *renovation*, when the Son of man shall sit on the throne of his glory, also sit on twelve thrones, judging the twelve tribes of Israel.”

This seems to us to make the passage much more intelligible than the ordinary collocation of the words.

A passage in 1 Tim. vi. 10, may be perhaps rendered very plain, and explicit by a very slight change of the common version. To set this matter in its true light we shall quote the preceding verse.

“But they that will be rich, fall into temptation, and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil.”

We would say,

“For the love of money is the root of all *these* evils,”

Namely, those which the apostle had just enumerated. This makes the sense easy; and prevents the cavilling question, Is *avarice* the cause of the evils of extravagance? The original will very well bear this rendering, because it reads *παντων των κακων*.

John xii. 27. "Now is my soul troubled, and what shall I say? Father, deliver me from this hour! But for this cause came I to this hour."

It is proposed to point and render this passage thus,

"What shall I say? Father deliver me from this hour? No: for this cause I came to this hour."

These brief explanations, while they throw light on the particular passages quoted, serve to show that a few well digested short notes, might clear many a passage in the New Testament, which now creates embarrassment to the reader; and render the reading more pleasant and profitable.

From the London Congregational Magazine.

ON THE BLOODY SWEAT OF CHRIST.

To the Editors,

While reading the sermon contained in the Congregational Magazine for April, "On the agony of Christ," it occurred to me that your readers might be confirmed in their belief of the extremity of our Redeemer's sufferings, as demonstrated by his sweating blood, were a few well authenticated instances of this most incredible attendant on extreme mental and bodily pain to be adduced.

I am aware that the original words admit of no other translation than the one given in the English New Testament, and that Justin Martyr, Theophylactus, and others, think that the drops of blood did not pass through the perspiratory vessels of our Saviour's skin, but only numerous large drops of viscid perspiration resembling blood in size and consistence.

Probably many of your readers may be familiar with the history of the life of Alexander the Great, by Boistreau, who relates that when he perceived his troops give way in a battle fought in India, he was so violently enraged that he sweated blood copiously from every part of his body.

Florentinus Leudanus states (in his Martyrology) that a monk having fallen into the hands of a troop of disorderly soldiers, was so alarmed that he dropped down covered with bloody sweat.

When Augustus summoned to a conference the governor of Montmarin, and retained him prisoner with a threat of the most excruciating torture and death, if he did not abandon the place to him, he was so struck with terror, that drops of blood were seen on the whole surface of his body.

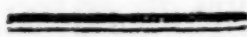
Dr. F. Caizergus, a highly respectable physician now living at Montpellier, mentions that in the year 1813, the friends of a lady hastily sent for him in consequence of their alarm occasioned by a transudation of blood from the superficial vessels of her skin during a paroxysm of anger.

Many well attested instances might be given, in which violent emotions of the mind have been attended by such complete loss of tone in the blood vessels of the skin, that they have opposed no resistance to the transudation of blood from every part of the body.

It would be irrelevant to advance any professional observations on this subject, my simple object being to confirm the wavering belief of any who may doubt the possibility of the fact, and to impress more deeply my own mind, and the minds of your readers, with the aggravated sufferings and unparalleled love of him, who, when he knew, the price of pardon was his *blood*, hesitated not to pay the penalty required by inflexible justice as an atonement for the guilt of an apostate world.

I remain, gentlemen, yours respectfully,

MEDICUS.



From the London Evangelical Magazine.

ON DIVINE TEACHING.

The state of man in this life is obviously a state of want and dependence. And the supply of this dependent being, in the relief of his natural and temporal wants, descends from 'the Giver of every good and perfect gift.' And if this be admitted, and in fact it is almost universally admitted, it seems easy and natural to rise higher in our estimate of his actual state. It is not, surely, a laborious effort to reflect on the nature and the powers of the human soul—to consider that our present state exhibits an awful mixture of ignorance and depravity, of guilt and condemnation, and that therefore 'the Scripture hath concluded all under sin.' Let this be

conceded, and a way is made plain to shew the *necessity* of Divine teaching, in order that truth may be known and enjoyed in its nature, influence, and perpetuity.

Now, supernatural agency, or Divine teaching, is one of the leading topics of prophecy and promise; and it has been also the great object of the prayers and experience of the servants of the Most High in all ages. This is so abundantly manifest to all who are conversant with the Word of God, that it would seem a waste of words and arguments either to prove the fact or to defend the practice. All teaching supposes knowledge in the mind of the instructor, and ignorance on the part of the object of instruction. It is the province of the teacher to remove the ignorance of the scholar, and to lead him on from one attainment to another, till the business of instruction is finished. But then the *competency* of the instructor is usually acknowledged. The apostle puts a well-known fact, in the shape of a question, in order to establish the competency of the Divine Spirit to become our teacher:—‘For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God.’ We come then to a most important conclusion on this point, that, if ever we know the things of God, *‘He must reveal them to us by his Spirit.’*

If the dubious but importunate inquiry be, ‘What is Divine Teaching?’ the following brief thoughts may be instructive and beneficial:—Divine teaching produces *self knowledge*; it educes *self-conviction*; and it terminates in *self-condemnation*. The eye of the soul is opened, and the beams of heavenly truth discover the inward character. The depravity and vileness of the heart; the stubbornness and rebellion of the will; the concealed and nameless offences; the open and flagrant transgressions; all these arrest his attention and flash conviction in the sinner’s face. He looks within and without; he resolves to pray, to reform, to keep the law, if possible, with a perfect heart. But ere long a temptation overtakes him, and he falls again into his former practices, and fresh guilt overwhelms him. Sin revives, and he dies. The violated law thunders its many curses upon him, and he stands like a degraded, ruined criminal, self-convicted and self-condemned. He has no help in himself. This is a period, a crisis most awful! But if he be taught of the Spirit, he will not be left here. He shall find that the law, though full of terror, shall yet become ‘a schoolmaster to lead him to Christ.’

The preaching of the Gospel, its proclamations and its promises are exhibited to his trembling soul by this Divine Teacher: the first ray from the Sun of Righteousness is

directed to his heart! He hears of the Saviour—his majesty and his condescension; his righteousness and his death; his ability and his love; and all attested by his own declarations—he hears of this Saviour with mingled emotions of astonishment, of hope, of faith, and love. ‘But will this mighty Redeemer hear me, receive me?’ *‘Make the trial’*—say all his ambassadors as with one voice! and the Eternal Spirit, with the whole family in heaven and in earth, sanctions the invitation: ‘The Spirit and the bride say, come; and whosoever will, let him come and take of the water of life freely.’ The invitation is accepted; the returning sinner is received into the fold of the Great Shepherd; and one more voice is added to ‘the multitude,’ who say, ‘Now we believe, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world!’

Our blessed Lord assures all his disciples, that ‘the Holy Ghost should teach them all things.’ ‘He shall glorify me: for he shall receive of mine, and shall shew it unto you.’ We may therefore calculate, that all the future teachings, all the benign influences of the Divine Spirit are designed to guide and support this renewed and accepted sinner through life. And the more he is endued with his gifts and his graces, the more enlarged are his views of the economy of redemption, the more readily does he entertain and even adore the *design* of those effectual and saving operations, of which he is the subject. It is to *glorify Christ*. Let others most daringly degrade, undervalue and reject the Redeemer, he loves, and follows, and glorifies him; for he well knows that he is ‘the Author of eternal salvation unto all them that obey him.’ And should he see any of his brethren desirous of vain-glory, provoking one another, envying one another, his humble and peaceable language is, ‘*If we live in the Spirit, let us also walk in the Spirit.*’

Many other thoughts crowd on the writer’s mind on this topic; but his paper is full, and he must therefore stay his hand till a more convenient season may offer for resuming a subject always interesting to the church of God.

SHORT DISCOURSE FOR FAMILIES, &c.

EVIDENCES OF A DEPARTURE FROM THE SPIRIT AND
POWER OF VITAL GODLINESS.

Nevertheless, I have somewhat against thee, because thou hast left thy first love. Rev. ii. 4.

The epistles to the angels of the seven churches of Asia, were written by John, but dictated by Christ himself. They

were addressed to the angels or pastors of the churches, the messengers of God to his people; but they were not private letters which concerned the pastors only, they related to the churches also, and their contents are of the greatest importance to us. In the epistle to the angel of the church at Ephesus, we may perceive the first stage of spiritual declension. His works, labour, patience, and zeal, are commended, but his love to the Redeemer had decreased, and he was no longer what he once had been. In the angel of the church in Sardis we may observe declension in its second stage. His works were not perfect before God, and the virtues he possessed were ready to expire. The angel of the church of the Laodiceans, was in the last stage of spiritual decay. His zeal was sunk into lukewarmness, and the searcher of hearts found in him every thing to censure, nothing to commend.

I request the attention of my reader, while I endeavor to investigate the following important subjects:—The evidences of a departure from the spirit and power of vital godliness; the melancholy consequences that may be expected to result from it; the causes which generally occasion it; and the means by which persons may be recovered from such a lamentable state.

The first evidence is, diminished spirituality and pleasure, in attending on the ordinances of religion, and in sacred communion with God. When the influence of the gospel is properly felt, religion engrosses the heart. It excites in us the finest, the tenderest, and the most intense and elevated feelings. It reveals to us all the awful and amiable perfections of the Deity. It discovers to us the Lord Jesus Christ in the depth of his abasement, and the extremity of his sufferings; in the height of his exaltation, the plenitude of his power, and the riches of his mercy. It opens to us the prospect of eternity. It proclaims salvation to the lost; it encourages us to rely on the promises, and invites us to partake of the benefits of redemption. Whoever regards the gospel with indifference, his apathy is the torpor of disease, the insensibility of death. There was a time, perhaps, when the truths of revelation impressed you powerfully. How do they affect you now? Do public and private ordinances interest you as much as formerly? Do you enter on them “hungering and thirsting after righteousness?” Do you prepare for them by fervent prayer? Do you pray and meditate when they are ended? Are you attentive to your secret devotions? For secret devotion is the fuel that feeds the flame of piety. Is your heart as much engaged with God as ever? Does it melt with sorrow when you confess your sins, and thrill with

pleasure when you contemplate the person, character, and offices of your Redeemer? Do your thoughts, which are often unavoidably engaged by the world, as soon as they can disengage themselves, return spontaneously to God?

A second symptom is, less frequent attendance on the ordinances, and less private intercourse with the author of our being. This is indeed a natural consequence of the former, for if we do not enjoy communion with him as a pleasure, and experience the means of grace to be sources of happiness and advantage, we shall have little inducement to cultivate the one, or observe the others. Punctuality will sink into negligence, and fervour degenerate into formality. The institution of the Sabbath is coeval with mankind. The employment of our first parents in the garden of Eden, was not laborious, nor calculated to disturb the mind, or abstract the thoughts from God; yet their Maker forbade them to pursue their ordinary occupations on that day, and commanded them to devote a seventh portion of their time to worship, meditation, and spiritual discourse.

A third evidence is, the revival of evil dispositions, and disregard of the lesser improprieties of temper and conduct. I cannot dignify with the title of christian those who are slaves to their passions, whose language is profane, and whose conduct is immoral. Christianity aspires to higher praise than delivering its followers from these enormities. It calls them to be saints. It inspires meekness of temper, gentleness of manners, and purity of heart; and improves the most amiable persons as well as the most unlovely. An important part of our spiritual warfare consists in watching, praying, and striving against the infirmities of our disposition. Never commit a sin, pleading, it is a little one. There are degrees of guilt. Some sins are small in comparison with others, but none are trivial. The least sin, if unpardoned, will destroy the soul, and can only be expiated by the blood of Christ. Set a watch over your thoughts, and minutely scrutinize your feelings and inclinations. They are the springs of action, which gradually consolidate our virtues, or silently undermine them. Cultivate tenderness of conscience; a tender conscience is an invaluable blessing. Never contemplate with pleasure, much less practise, what your conscience condemns. Beware of sinning presumptuously, lest you commit "the great transgression."

A fourth unfavourable symptom, is, the return of a worldly spirit. You profess to have renounced the world; to love God, and serve him; to hope in his promises, and rely on his providence; you declare yourselves to be strangers

and pilgrims on earth; you pray for your daily bread, and acknowledge your treasures are beyond the grave. Give to the world a portion of your time, but refuse it a share of your heart. Your heart is the exclusive property of God. I am aware of the difficulty of conducting our secular affairs in a truly christian manner. Some are criminally careless, presuming on the love, providence, and decrees of God. These, rightly understood, will stimulate exertion, not encourage idleness. The apostle connects "diligence in business" with "fervency of spirit." "What God hath joined together, let no man put asunder." But the great majority go to the opposite extreme. They are immersed in business, and manifest an eagerness and an anxiety which can hardly be reconciled with their professions of faith and self-denial. Christianity sanctions that instinctive love which urges us to provide for our families, but it lays very powerful restraints on our avarice and ambition, teaching us to be "in the world, yet not of the world." It is a bad sign when christians become more desirous to gain, and less willing to give.

A fifth proof is, an increasing disposition to participate in worldly amusements. The pleasures of religion are essentially different from the pleasures of the world, some of which are positively sinful, and tend directly to deprave the heart; and those of them which are least objectionable, occasion a waste of time, and are unfriendly to a devotional spirit. The ingenuity of man has been perversely and successfully employed in devising means to dissipate thought, and foster a trifling disposition. In your business serve God, in your relaxations enjoy him.

The sixth and last evidence I shall mention, is, diminished zeal for the propagation of the gospel, and the salvation of our fellow creatures. God conveys his blessings through the medium of secondary causes. The same system pervades the administration of the kingdoms of nature, providence, and grace. Prophets, apostles, and evangelists, were employed to publish and record the information which the Father of mercies vouchsafed to communicate to his ignorant apostate creatures; and the gospel has been transmitted to succeeding generations, and will be circulated through the world, by the efforts of preachers, missionaries, parents, tutors, and private christians. The fervent prayers of private christians, their exemplary lives, pious conversation, personal exertions, and pecuniary contributions to religious societies, are of great importance to the cause of Christ. The propagation of the gospel is the most honourable

employment of a rational creature, and the most delightful, for it calls into exercise the finest and most exalted feelings of the heart. It is the most godlike and christlike employment, for the salvation of sinners is the principal, I had almost said, the exclusive object of God, in all the dispensations of his providence, and the end to be answered by the sufferings and death of Christ.

Estimate, as far as it is possible for you to estimate, the worth of souls; consider their capacity of enjoying eternal happiness, or suffering everlasting misery; that thousands are dying daily; that the present generation will in a few years, be swept away, and pass into a state that will exempt them from the danger, or preclude them from the hope of change; that you have lost many opportunities of glorifying God, and doing good to your fellow creature; that if you are not all energy and vigilance, you are losing opportunities daily, that life is short and uncertain; that death is advancing towards you with hasty strides, and will, ere long, remove you where you may be possibly a spectator of the exertions of others to enlarge the Redeemer's kingdom, but will be for ever unable to act yourself in the glorious work, and combine your endeavours with theirs; that you have done very little for God, and can do but little, if you do your utmost; that Christ cared for you, and died to expiate your sins; that men cared for you, and laboured for your conversion; that parents taught you, friends conversed with you, ministers preached to you, all prayed for you; and that you are under infinite obligations to your Redeemer, who requires you to pay the debt you owe him, to those who are perishing for lack of knowledge. Are you indifferent to the eternal interests of your fellow immortals? Will you be accessary to the destruction of their souls? What will be your feelings, if, at the day of judgment, a neighbour, or a stranger, on hearing his irrevocable doom, should look mournfully towards God, and reproachfully toward you, exclaiming, no man cared for my soul?

These are some of the most awful and conclusive evidences of a departure from the spirit and power of vital godliness. Are all these symptoms, are any of them, discoverable in you? Pause before you answer. Carefully examine your lives, and minutely scrutinize your hearts. Trace back your experience to the beginning, and compare the state of your mind, and the tenor of your conduct at different periods; and beware of self-complacency, lest you form an opinion more flattering than correct. To others be charitable, to yourself severe.

If I conclude here, I shall imperfectly discharge my duty. I must remind you, that *your* religious principles and feelings are liable to decay. The danger of their decaying is great, and continues through every period of your life, and every stage of your christian profession. The holy scriptures record some melancholy instances of saints of the highest order losing much of their spirituality, and falling into sin as they descended into the vale of years. David was fifty years of age when he committed adultery with Bathsheba, and murdered Uriah; and almost seventy, when he numbered the people. When Solomon was old, his wives seduced him to idolatry. Asa, who was one of the holiest princes that sat upon the throne of Israel, only three years before his death, imprisoned a prophet who reproved him for purchasing the assistance of Benhadad to repel the aggression of Baasha, instead of relying on the protection of God. About the same time he oppressed some of his people; and in his last sickness he "sought not to the Lord, but to the physicians."

And it is impossible to foresee where a departure from the spirit and power of vital godliness will terminate. The deviation is small at first, and the declivity gentle, but the turning soon becomes sharp, and the fall precipitous. And the unhappy wanderer is generally the last to discover the situation he is in. He rarely suspects that he is departing from God, but discovers at length, to his surprise and consternation, that he has departed far, very far from Him.

Consider the train of consequences that will naturally result from such a departure. "The joy of the Lord is our strength." But there will be little enjoyment of the Lord, and our strength will fail. Christians who live up to their privileges, who possess "that peace which passeth understanding," that "joy which is unspeakable and full of glory," cannot stoop to the pleasures of sin. The "backslider in heart" stands not by a principle of holiness, but by the absence of temptation, and the first temptation will bear him irresistibly away. This will be followed by loss of the evidences of his interest in Christ, by darkness of soul, gloomy apprehensions, and distressing fears. Nothing is more delicate and more susceptible of injury than the hopes and consolations of religion; and, if lost, they may never be regained. They are gifts of the Holy Spirit, whom our wickedness and ingratitude will grieve. They rise in part out of our sanctification, and of course decline with it; and in part out of a sense of our justification, which such misconduct will render very doubtful. In addition to this formidable catalogue of ills, the guilty person will become a moral pestilence,

a source of sin and misery to others. He will harden the wicked, encourage the careless, disgust the wavering, perplex the seeking, and distress the pious; and if he be a parent, he will probably corrupt the principles of his children, and inspire them with a dislike to religion, by making them regard it as an empty name, or a covering for hypocrisy. It is righteously ordained, that whoever forsakes his God, shall be the destroyer of his own happiness, and that his guilt, if it prove injurious to others, shall recoil with aggravated violence on himself, and inflict deep and lasting wounds in the tenderest parts. Shall such be the end of your profession? God forbid. “Watch and pray, lest ye enter into temptation.”

To what causes are we to ascribe this melancholy change in the feelings and conduct of persons who have enjoyed the pleasures, and adorned the profession of christianity? Created being is necessarily frail, and human nature is awfully depraved. Angels fell from a state of innocence; our first parents presently yielded to temptation; and mankind, in all ages, have shown an unequivocal propensity to depart from God. The apostasy of the antediluvians was universal, with the exception of Noah, and part of his family. The calling of Abraham scarcely preserved the postdiluvians from as extensive an apostasy. A series of formidable judgments and stupendous mercies; a family of priests, a tribe of Levites, and a succession of prophets, with difficulty restrained the Jews from quite renouncing the worship of the true God, and addicting themselves wholly to idolatry. And the priests and doctors took the lead in rejecting the Messiah, and procured his crucifixion by false accusations, popular clamour, and subornation of perjury. The countries which the Son of Righteousness illuminated with his rising beams, were covered, several centuries ago, with the shades of evening, and are now enveloped in the gloom of night. The philosopher sighs when he contemplates the revolutions of states, and the fall of empires, and expatiates on the vicissitudes of fortune, the transitoriness of earthly grandeur, and the instability of human happiness; but the christian moralist heaves a deeper sigh when he looks through the vista of years on the faded lustre of churches which once were pure and glorious, when he surveys mankind as they are, and considers what they might have been. Such a downward tendency has man, that religion, though it raises him above the world, seldom supports him at a uniform elevation. He hastens to decay. The vigour of youth is soon succeeded by the decrepitude of age; his mind loses its accustomed energy, and his heart its wonted

sensibility, till at length he becomes the mournful relic of himself. His frailty has infected the inferior creatures; even the solid globe, and the everlasting gospel, seem to wither at his touch, and partake of his mortality.

When the gloomy fears, and tumultuous feelings which frequently attend conversion, have subsided, the young disciple is filled with joy and love. He welcomes the returning sabbath, rises with the lark, and enters with alacrity on the sacred duties of the day. He goes to the house of prayer, breathes out his soul in every petition he offers up, hangs on the preacher's lips, and when night admonishes him to retire, he sighs because the sabbath is ended. He reaches the middle, perhaps the decline of life. He has uniformly conducted himself in an irreproachable and exemplary manner. The pious love him, and the wicked are constrained to respect him. His religion has acquired the form of habit, and we readily do, without thought or emotion, what we accustom ourselves to do continually. Alas! the dangers he is exposed to, are varied rather than diminished. Age, which strengthens the judgment, enfeebles the passions; and we often lose in energy, what we gain in knowledge. The injuries he is now liable to, are chiefly from within; and it is incumbent on him more than ever to look into himself. A careful inspection may probably discover to him little that is positively bad, but enough to convince him that the intensity of his love and zeal is considerably abated.

Observing the goodness of God in the ordinary occurrences of life, is an excellent means of preserving the power of religion unimpaired. Our temporal happiness is the aggregate of a number of perishable enjoyments, which were conferred on us in the first instance by the spontaneous goodness of our Almighty Maker, and are continued by unintermitted exertions of his power. The unceasing repetition of ancient kindnesses is at least equivalent to conferring new ones; yet how differently are we affected by them? These excite in us a glow of gratitude, and those, too frequently, are little noticed, and regarded as events that happen in course.

The calamities of life depress the spirits, distract the attention, and impair the piety of some; but the smiles of fortune are fatally seductive to more. In adversity, be firm, in prosperity, temperate and vigilant. Indeed every event that happens, is a trial of your faith and obedience, and may prove an occasion of your sinning.

Trust not in your privileges, which are means of grace, not exemptions from danger. They increase your obligations in proportion as they multiply your advantages. The

descent of the Jews from Abraham was so far from ensuring their salvation, that it magnified their guilt, and heightened their condemnation. Improper confidence will render you less jealous of yourselves, and less watchful over your hearts, than is consistent with your security.

Much is to be ascribed to the malice and artifices of Satan. If you have enjoyed a long season of tranquility, you may expect a sudden and violent attack from this inveterate enemy of God and man; and the nearer you approach to the close of life, the greater is the probability of his assailing you; for his rancour will be increased by your approximation to heaven, and your fall will be more dishonourable to religion, and more injurious to your fellow creatures.

Religion, to maintain a permanent and powerful influence over us, must erect her throne in the understanding, and extend her government over the passions. If her kingdom be divided, it cannot stand. The judgment may direct, but it will not warm; the affections may kindle, but, like a meteor, they will blaze and expire. To a firm conviction of the truth of christianity, and to a deliberate choice of it as our highest good, must be added distinct and impressive views of the Redeemer, in the divinity of his person, the efficacy of his atonement, and the nature and importance of the offices he sustains. The eye must be continually fixed on him, and the memory must perform its daily pilgrimage to Calvary. To him we must trace up our blessings, from him derive our hopes, and cultivate the most intimate and spiritual communion with him, that we may "receive out of his fulness, and grace for grace." Thus, may we enjoy the firm, though humble, the reasonable, because scriptural hope, that our latter end will be pleasant to ourselves, honourable to God, and useful to our acquaintance; that the clear lustre of our evening will correspond with the brightness of our noon, and that we shall sink in cloudless majesty below the horizon.

The conversion of a sinner, the progressive sanctification of a saint, and his recovery from such an awful condition as I have described, can only be accomplished by the Holy Spirit; yet there are means of recovery in our power, and we are bound imperiously to employ them. A disposition to make use of the remedy, is the first symptom of an approaching cure.

The Great Head of the church, who is perfectly acquainted with all the springs of feeling in the human heart, commanded his ministers at Ephesus and Sardis, to *remember*. Love to God, and to the Lord Jesus Christ, is the essence of holiness, and the fountain of practical goodness. To revive

it, if decayed, remember the blessings which the Father of Mercies has conferred on you in nature, providence, and grace; and compare your advantages with those of the great majority of your fellow-creatures. Remember the unceasing care he has taken of you, the tenderness with which he has mitigated your sufferings, and assuaged your griefs; the liberality with which he has supplied your wants, multiplied your comforts, and indulged your wishes; the truths he has taught you by his word, his ministers, and his spirit; the patience he has exercised under all your sins and provocations; the discovery he has made to you of his perfections; that he has assumed the title of your Father; that he has given his Son to be your Redeemer, his Spirit your Sanctifier, Himself your portion, the promises for your temporal, and heaven for your eternal inheritance.

Recollect the victories you have gained over sin; the progress you have made in holiness; the communion you have maintained with God; the comfort you have enjoyed in religion; the raptures which at times you have experienced; the solemn and often repeated vows you have made to be the Lord's; look up to the eminence from whence you are fallen, and contrast your present feelings with those which you experienced in your holiest and happiest days; call to mind what Christ has done and suffered for you, and say if you are making him a suitable return.

Consider that you are obscuring the glory of the gospel, instead of displaying it; that you are grieving the Holy Spirit, and may soon quench it; that you are precisely in the condition which those persons once were in, who afterwards departed the farthest from God; that you are not stationary, nor can be, for, till you begin to return to God, you will be departing farther and farther from him.

Is this the state you would wish to die in? Is it thus you would appear before God? Do you expect to enjoy in your last moments a tranquility which death cannot ruffle, and a confidence which the king of terrors cannot shake? At that awful period you will need all the consolations that religion can inspire; but, alas, they will be superseded by shame and self-condemning reflections. Hope will feebly strive with fear, and you will suffer the sentence of mortality as a judgment, instead of triumphing in your removal as a privilege.

Of all men you have the greatest reason to be penitent, and humble; for you are "the chief of sinners, and less than the least of all saints." Keen is the anguish that will pierce your heart when you shall be brought to your right mind,

and behold your guilt in all its aggravations. Pray fervently, "pray without ceasing." Apply to the Redeemer, "whose blood cleanseth from all sin," for you, even you, may be pardoned and restored.

ANECDOTES OF CALVIN.

[*Extracted and translated from "The Registers of the Council of State of the Republic of Geneva."*]

February 13, 1537. Six crowns granted to Cauvin or Calvin, since he has hitherto received so little.

March, 11, 12, 1538. It is forbidden to the preachers, and in particular to Farel and Calvin, to meddle with politics.

The congregation will assemble no longer at St. Peter's, but at Calvin's house.

Decreed to forbid the pulpit to Calvin if he refuse to administer the Lord's supper after the custom of Berne.

April 23. Ordered, that Farel and Calvin withdraw themselves three days since they would not obey the magistrates, and they answered directly, that they would rather obey God than men.

October 20, 1540. For the increase and prosperity of the word of God, it has been decreed to send and enquire at Strasbourg for Master John Calvin, who is very learned, that he may be our evangelist in this town.

September 13, 20, 1541. John Calvin was earnestly entreated to take up his abode in this place, and a cloth coat was presented to him.

May 15, 1542. M. Claude Roset, Calvin, and Dr. Fabri, are charged to digest the political edicts.

November 17. Calvin presented with a cask of old wine, for the trouble he takes for the good of the town.

June 1, 1543. The minister, Peter Blanchet, being dead at the Pest Hospital, it is decreed that the ministers should send another to supply his loss; but they are forbidden to choose Calvin, on account of the great need which the church and state have of his services.

December 16, 1544. Christmas day will be celebrated as usual although Calvin has represented to the council that this festival may be dispensed with as well as the other three.

June 8, 1545. A collection for the poor, made on the remonstrances of Calvin, which produced 76 florins.

Calvin declares, that he has very strong reasons not to consent to the reception of Troillet, as minister.

August 31, 1545. Calvin being somewhat inconvenienced by his engagements, the council grant him a secretary at the expence of the town.

Dec. 12. M. Calvin causes a woman to be set at liberty, who had been put in prison for having calumniated him as a wicked man.

A few copies of the work from which the above extracts are made, have recently been published at Geneva, with a number of portraits interspersed, the plates of which are broken up, to render the volume more scarce and valuable. A correspondent has recently procured one from that city through the medium of a friend, and will furnish us with such extracts as may be interesting, or throw any light upon the character and proceeding of the early reformers. The anecdotes of Calvin tend much to show his character, his labours, and the high esteem in which he was held by the council of Geneva. We shall give some further extracts relative to this great reformer.

London Magazine.

REVIEW.

Peter's Letters to his Kinsfolk. First American, from the second London edition, New York, Printed by Van Winkle, for Goodrich & Co. Kirk & Mercein, and others, 1820. 8vo. pp. 575.

THIS is as we are accustomed to say in the United States, a tolerably lengthy correspondence. It is written however with much vivacity; and forms a very amusing volume.

Although the author pretends to be a Welshman, there is no doubt but that he is a Scotchman. It is said, that he is a young lawyer of great promise at the bar of Edinburg. In politics, he is a decided tory; and as to religion, we strongly suspect that he is of the party, which the late Dr. Wither-
spoon described as *fierce for moderation*. He seems to have a high relish, for good eating and drinking; and is such a lover of wit, that he almost perpetually attempts to say fine things. The effort succeeds often, but not always. And these failures constitute one of the greatest drawbacks on the pleasure of reading these letters. We love genuine wit, and

genuine humour too. But every thing in its proper place and time. The greatest *gourmand*, if we may use a *Virginianism*, requires his *bacon and greens* as well as his wines and jellies.

But we can forgive many faults, for the sake of the gratification which this volume has afforded us. Besides, we do not wish, in the beginning, to exhaust our vituperative powers, as we have more serious offences to notice than the affectation of wit. We say this in perfect good humour, and with a hearty disposition to be pleased with every thing which ought to please us.

The object of Dr. Peter Morris, in these letters, is to give a view of the religion, literature, manners, &c. of Scotland at the present period. The subjects are taken up in a very desultory way, just as we might suppose that they would be presented to the observation of a stranger. And at first, one is induced to believe that the writer may be an ingenious Welshman, who has paid a visit to his countrymen north of the Tweed. We wish that the delusion had been kept up; for after it is detected, one suspects that the author's local prejudices and party feelings give a colouring to many of his representations. He is however clearly a good humoured *tory*; and we may trust the general fidelity of his statements.

The reader may gather some ideas of the design of the work, from the contents of some of the Letters, which we here transcribe.

Letter V. Scottish Peasantry—Scottish Gentry—Scottish Women—Ladies' Dress. Letters VI. VII. Mr. Jeffrey—Visit to Mr. Jeffrey—Dinner Party. Letters XI. XII. Burns' Dinner. Letters XIII. XIV. University of Edinburg. Letter XVI. Scottish Students. Letters XXIV. XXV. Edinburg Blue Stockings, &c. &c.

We cannot pretend to give a detailed account of so large a volume as this; we shall therefore select such parts, as are most likely to interest the American reader, or seem to require particular animadversion.

The first letter contains a very striking description of Edinburg. But we have no room for local scenery. Men and manners interest us much more than inanimate nature; except, indeed, when its objects are associated with the wisdom, power, and goodness of that almighty Being who made and sustains all things.

The contents of the fifth letter have just been stated. The superiority of the Scottish to the other peasantry of England is noticed. The cause of this is to be traced principally to their superior education. But it did not exactly suit Dr.

Morris's views and prejudices to state the fact, that this advantage is owing, in a great degree, to the intelligence and public spirit of the General Assembly of the Scottish Kirk, in its best days. In fact, the Presbyterian discipline is highly favourable to intellectual improvement. This is to be discerned, wherever it prevails. The following remarks of Dr. Morris afford evidence of this fact.

"The best place to study their faces is in the kirk; it is there that the sharpness of their discernment is most vehemently expressed in every line—for they are all critics of the sermon, and even of the prayers; but it is there also that this sharpness of feature is most frequently seen to melt away before emotions of a nobler order, which are no less peculiarly, though far less pertinently theirs. It is to me a very interesting thing to witness the struggle that seems to be perpetually going on between the sarcastic and reverential elements of their disposition—how bitterly they seem to rejoice in their own strength, when they espy, or think they espy, some chink in the armour of their preacher's reasoning; and then with what sudden humility they appear to bow themselves into the dust, before some single solitary gleam of warm affectionate eloquence—the only weapon they have no power to resist. If I mistake not, it is in this mixture of sheer speculative and active hard-headedness, with the capacity of so much lofty enthusiasm concerning things intangible, that we must seek for the true differential quality of the Scottish peasants. I shall have abundant occasion to return to this hereafter."—pa. 22.

A visitor at Edinburg would, of course, have much to say of the celebrated Jeffrey, every where known as the principal conductor of the Edinburg Review. On introducing him, Dr. Morris gives the first indications of one of his most annoying infirmities. He is an inveterate *cranioscopist*. We are aware that many of our readers will need an explanation of this term. Cranioscopy, then has been defined to be, "The science which teaches us to investigate the eminences produced in the cranium (skull) by the brain, and to discover, by such examination, the particular part of the brain, in which the individual organs influencing our passions or economy, reside." Dr. Gall, a German physician first proposed this science. He supposes that there are thirty three organs belonging to the brain, which develop themselves as man comes to maturity; and in their developement produce prominences in the skull. By an examination of these, it may be ascertained with great accuracy what are the genius and character of any individual; for instance, whether one is * cowardly or brave, chaste or wanton, avaricious or liberal; or whether a man has a genius for painting, poetry, music, mathematics, &c. These organs all have their appropriate names, as the *organ of tenacity of life*, the

* We propose the appointing of *Cranioscopists* for the army and navy, for the prevention of duels. Would it not be well to send for Dr. Gall and keep him at the seat of government?

organ of propagation, of attachment, of courage, of cunning, of the sense of locality, of the sense of collecting and remembering facts, of painting, of music, of goodness, of religion, &c. in all thirty three organs. The organ of courage is situated on the back part of the head behind the ears. And we may know that it is there, because a coward when frightened, scratches that part of his head for the purpose of exciting the organ of courage to action! The *organ of collecting or remembering facts*, is in the middle of the forehead, as is proved by the involuntary motion of a man, who perceives that he has reasoned incorrectly: "he strikes the middle of his forehead." The organ of religious veneration is placed on the top of the frontal bone; "and it is this" Dr. Gall observes, "which has probably induced all races of mankind to look for their divinities in the superior regions, since there is no philosophical reason why we should not place them below as well as above ourselves!!" The *organ of vanity* is said to be often much more distinctly expressed in *women* than in *men*!

Dr. Gall, after having with much labour completed his system, began to deliver lectures on it in the cities of Germany. He attracted great attention; and his fame "having reached the ears of the Austrian government; under the fatal administration of bigotted priests, it was thought proper to prohibit his lecturing because his doctrines were thought to lead to materialism and atheism." He therefore left the Austrian territories, and went to Dresden, Berlin, Jena, Gottingen, and thence to Paris; after which he, with his disciple and assistant Dr. Spurzheim, passed over to Great Britain, and lectured in London, Edinburg, and other large cities. His system, in all these places, created a *powerful sensation*; and produced a *rage for cranioscopy*. Men and women, young and old, were examining skulls, and studying *organology*. The mania ran higher, it has been said, in Edinburg than any where else. Perhaps it was because the philosophers of that city, who seem to be heartily tired of the restraints of Presbyterianism, thought that the Dr. had furnished them with a new argument against the christian religion. Be that as it may, * Gall and Spurzheim were treated with very great attention, and regarded as very profound philosophers. It was in vain to object that the theory was fanciful; that the arguments by which it is supported are often ridiculous; and that in some parts, it could not be true, because prominences are mentioned as produced by the developement of organs in the brain, when in fact there is no

* What if they had gone from the United States? But it is the fashion in some places now to patronize German literature and German divinity.

portion of the brain under them. The thing took and Cranioscopy was the order of the day. Accordingly Dr. Peter Morris gives us the Cranioscopy of many of the distinguished men, whom he introduces to our acquaintance; and in addition, with all the minuteness of a Lavater, he gives us a *physiognomical* description of his heroes. As a specimen we extract his account of Jeffrey.

“The features are neither handsome, nor even very defined in their outlines; and yet the effect of the whole is as striking as any arrangement either of more noble or more marked features, which ever came under my view. The forehead is very singularly shaped, describing in its bend from side to side a larger segment of a circle than is at all common; compressed below the temples almost as much as Sterne’s; and throwing out sinuses above the eyes, of an extremely bold and compact structure. The hair is very black and wiry, standing in ragged bristly clumps out from the upper part of his head, but lying close and firm lower down, especially about the ears. Altogether in its picturesque, and adds to that effect of the visage. The mouth is the most expressive part of his face, as I believe it is of every face. The lips are very firm, but they tremble and vibrate, even when brought close together, in such a way as to give the idea of an intense, never-ceasing play of mind. There is a delicate kind of sneer almost always upon them, which has not the least appearance of ill-temper about it, but seems to belong entirely to the speculative understanding of the man. I have said, that the mouth is the most expressive part of his face—and in one sense, this is the truth, for it is certainly the seat of all its rapid and transitory expression. But what speaking things are his eyes! They disdain to be agitated with those lesser emotions which pass over the lips; they reserve their fierce and dark energies for matters of more moment; once kindled with the heat of any passion, how they beam, flash upon flash! The scintillation of a star is not more fervid. Perhaps, notwithstanding of this, their repose is even more worthy of attention. With the capacity of emitting such a flood of radiance, they seem to take a pleasure in banishing every ray from their black, inscrutable, glazed, tarn-like circles. I think their prevailing language is, after all, rather a melancholy than a merry one—it is, at least, very full of reflection.

P. S. I am to dine with J—— to-morrow at his country house, about three miles from Edinburgh, and shall give you a full account of the party in my next.”—pp. 32—33.

Our doctor went to Jeffrey’s country seat the next day, exactly at the hour appointed for dinner (5 o’clock;) and was nearly an hour too early! This gave him an opportunity of walking over the farm, in company with his host. Jeffrey, it seems; takes great pleasure in agriculture, and talks with enthusiasm “of Swedish turnip, and Fiorin-grass, and red-blossomed potatoes.” And here it may be observed that the condition of Scotland has been greatly improved in the last sixty years by the agricultural zeal and activity of intelligent and wealthy men.—But let us see their great men at dinner.

“We were joined toward six o’clock by Professors P—— and L——, and one or two young advocates, who had walked out with them. Then came R—— M——, whom you remember at Balliol, a relation and intimate friend of J——’s. He and the celebrated orator Alison officiate together

in one of the Episcopalian chapels in Edinburgh. There were several other gentlemen; mostly of grave years, so that I was not a little astonished, when somebody proposed a trial of strength in leaping. Nor was my astonishment at all diminished, when Mr. P—— began to throw off his coat and waistcoat, and to prepare himself for taking his part in the contest. When he did so much, I could have no apology, so I also striped; and, indeed, the whole party did the same, except J—— alone, who was dressed in a short green jacket, with scarcely any skirts, and, therefore, seemed to consider himself as already sufficiently "*accinctus ludo*."

I used to be a good leaper in my day—witness the thousand of times I have beat you in the Port Meadow, and elsewhere—but I cut a very poor figure among these sinewy Caledonians. With the exception of L——, they all jumped wonderfully; and J—— was quite miraculous, considering his brevity of stride. But the greatest wonder of the whole was Mr. P——. He also is a short man, and he cannot be less than seventy, yet he took his stand with the assurance of an athletic, and positively beat every one of us—the very best of us, at least half a heel's breadth. I was quite thunder-struck, never having heard the least hint of his being so great a geometri-
cian—in this sense of the word.

By and bye, we were summoned to the drawing-room, where we found several ladies with Mrs. J——. She, you know, is an American, and J—— went across the Atlantic for her a few years ago, while we were at war with her country. She is a very pleasing person; and they have one extremely interesting little girl. J—— made no alteration in his dress, but joined the ladies exactly in his morning costume,—the little green jacket aforesaid, grey worsted pantaloons, and Hessian boots, and a black silk handkerchief. How had Grub-street stared to see the prince of reviewers in such a garb! The dinner was excellent—a glorious turbot and oyster sauce for one thing; and (*sitesco referens*) there was no want of champagne—the very wine, by the way, which I should have guessed to be Jeffrey's favourite. It is impossible to conceive of him as being a lover of the genuine old black-strap, or even of the quiet balminess of Burgundy. The true reviewing diet is certainly champagne, and devilled biscuit. Had there been any blue stocking lady present, she would have been sadly shocked with the material cast of the conversation during dinner—not a single word about

"The sweet new poem!"

Most of the company, though all men of literary habits, seemed to be as alive to the delights of the table, as if they had been "*let in*" (to use Dandie's phrase) by Monsieur Viard,—knowing in sauces, and delightfully reviewing every glass before they would suffer it to go down"

pp. 35, 36, 37, 38.

This is followed by an extravagant account of Mr. Jeffrey's conversational powers; and a very pleasing one of those of professor Playfair.

We leave our readers to make their own comments on the scene here described. Two clergymen, two grave professors, the Edinburgh Reviewer, and two or three young lawyers, stripped to the shirt, and engaged in leaping, present a spectacle, which would be thought marvellous enough in this country. As freemen, we think ourselves authorized to play the fool in any proper place. But really there are limits beyond which foolery ought not to be carried. If all men were wise, there would be no danger of this excess. But as this is, lamentably, not the case, the few who are wise, ought to be very cautious how they play the fool.

In the eighth letter, the author comes nearer to the general subject of Scottish literature; and he is pleased to introduce it by an invidious comparison between English Tories and Whigs. He consoles himself with the idea, that on the south side of the Tweed, *all the talents* are with the Tories. But is constrained to confess that in Scotland "nothing can be more certain than the superiority of the Whigs in the literature of the present day." In the law too, their superiority is not a whit less decisive. But of the church he is of a different opinion.

"As for the church, of which I propose to give you a full account hereafter, and of which in regard to its influence among the mass of the people, I am inclined to entertain a very high respect—the truth is, the clergy of Scotland are, at the present day, possessed of comparatively little power over the opinions of the best educated classes of their countrymen. One very efficient cause of this want of influence is, without doubt, the insignificant part they have of late taken in general literature; their neglect, in other words, their strange and unprecedented neglect of an engine, which, among a people whose habits at all resemble those of the present Scots, must ever be, of all others, the most extensive in its sway. Such as the influence of the churchmen is, they are all Presbyterians and Calvinists, and so, in spite of themselves, they are, and must be Whigs. A few, indeed, may endeavour to persuade themselves and others they are Tories; but they wear the cloak of Geneva, and they are the descendants of John Knox—and that is sufficient. They may, if they choose, attempt to depart from the views of their predecessors, but the whole history of their sect is against them; and the shrewd sagacity of those to whom they address themselves, will at all times find a pleasing exercise in drawing invidious comparisons at their expense. But my business now is with the literati, and I am wandering from my text."—pp. 45, 46.

We are not able to say what part the Scottish clergy have taken in the general literature of their country. If they have regarded it with indifference, they have strangely wandered from their principles, and neglected their duty. The Scotch clergymen, however, are generally believed to be well educated men, and some of them will bear a comparison with the foremost in the world. Perhaps their want of influence may, with greater accuracy, be ascribed to the intellectual ascendancy, or empire rather of David Hume. Most of the literary men of Scotland are disciples of that bold and daring sceptic; and his influence, Dr. Morris thinks, will outlive many generations. If this is so, it is not wonderful that the clergy should possess little power over the minds of these men. But it is strange that a Tory so inveterate and notorious as Hume, should have such sway over the fierce and zealous Whigs of North Britain. We suppose that it can be accounted for thus—Wealth and luxury have mightily increased in Scotland, since the days of David Hume. The restraints of religion sit very uneasy on men, who have a passion for high living and good cheer. The

scepticism of Hume embraced by him under the combined influence of *toryism* and *intellectual pride*, is very acceptable to men, who are perhaps as proud of their understanding as he himself was, and who, at the same time, are *gourmands* and winebibbers; who love to *cut up* "a glorious turbot," as well as a poor author; and delight in champaigne as much as in satire. In this way we account for the ascendancy still possessed by Hume. And it is easy to see that this is directly opposed to the only influence which clergymen ought ever to acquire, and we will add, ought ever to be allowed to possess—a *moral influence*, arising from the purity of their lives, and the eminence of their intellectual attainments. The artificial influence arising from political arrangements, and an agreement with privileged orders that if the great will support them, they will support the great, is injurious to the interests of liberty and piety, and contrary to the true genius of christianity.

The tenth letter presents a very lively picture of Mackenzie, the celebrated author of the *Man of Feeling*; who it seems is yet alive, and enjoying a vigorous old age. If any of our readers have never read the story of *La Roche* in the *Mirror*, let them lose no time in procuring it. In the perusal they will *feel* M—'s powers; and at the same time they will find it to be one of the most vigorous attacks that has ever been made against the cold blooded scepticism of Hume.

The two following letters contain an account of the *trien-nial* dinner, given in honour of *Burns*. If this account is true, the men who celebrate the festival are likely to bring on themselves the evils, which ruined the poet. Poor Burns was destroyed by strong drink; and it seems that the friends of his memory show their devotion, by getting most *poetically* drunk, and lying under the table, in honour of the bard! Verily we think that *Dr. Peter Morris* sins against knowledge, when he becomes the advocate of intoxication! Let the remembrance of Burns be cherished; for he was nature's own poet. And let the mantle of charity be thrown over his failings—But surely, when his fatal errors are brought into notice, it ought to be with the kind design of warning rising genius of the rock, on which he made shipwreck of his dearest hopes.

Dr. Morris turns himself next to a subject, which, in relation to every country, ought to be regarded as pre-eminently important, the Universities. We confess that his representations here surprised us not a little. He says, that the University of Edinburg attracts very little attention in that city; and yet the number of resident members is seldom below two

thousand. He attributes this to their wearing no distinguishing habits; and to their living, not in the University, but in their fathers' houses, or in private lodgings. So that there is no feeling of particular attachment, and the whole manner of their life is unacademical.

The course of education too is said to be very limited. The students enter at fourteen, fifteen, or even much earlier. Their *preparation* is very imperfect, and they learn Latin and Greek from "formal prelections," and undergo very slight examinations. Before they learn enough of either of these languages to read it with facility, they are handed over to the professor of Rhetoric and Belles-Lettres. They then pass on to Logic and Metaphysics; and so finish their course, in general with a very limited scholarship, and by no means fitted to shine in any of the higher departments of learning. Our author says, that for the last two centuries, the Scots have by no means been distinguished for classical literature; and we know that, in our own time, the Edinburg Review has made this branch of study an object of bitter ridicule. We should scarcely think worth while to notice this subject here, were it not for the fact that this Review has had wide circulation, and enjoyed unbounded popularity in this country. Its influence, too, has not been small. And unhappily, the course of public opinion is against that long continued and diligent study of the ancient languages which is necessary to make ripe and good scholars. We refer to these letters for some very just remarks on this subject. We must content ourselves with the following brief extract.

"It is possible, it is often said, to know all that is to be known about the ancients, without being acquainted with their languages. The assertion is a contradiction in terms. The most true, the most lasting, the most noble creation by which an independent nation seeks to manifest her spirit and her independence, is her formation and cultivation of an independent speech. And it is impossible to know such a nation as she deserves to be known, without knowing also, and that thoroughly, this the first and best of her productions. Her language is her history. What, after all, are battles, and sieges, and kings, and consuls, and conquerors, to the processes of thought, and the developments of feeling? Wherein does the essence of a nation exist, if it be not in the character of her mind? and how is that mind to be penetrated or understood, if we neglect the pure and faithful mirror in which of old it has stamped its likeness—her language? Men may talk as they choose about translations; there is, in brevity and in truth, no such thing as a translation. The bold outline is, indeed preserved, but the gentle, delicate, minute shadings vanish. And if our study be *MAN*, is it not clear enough that the more delicate and minute these may be, the more likely are they to reveal the true springs of his working?"—pp. 93, 94.

The cheapness of education in Scotland is mentioned, and that in connection with some very affecting circumstances. The contrast between the zeal of the Scotch, and the general indifference of Americans on this subject is very striking.

"The want of public or corporate splendour has taken away all occasion or pretence for large expenditure in private among the members of the University; and both the corporation, and the individuals, have long since learned to consider their honour as not in the least degree affected by the absence of all those external "shows and forms," which, with us, long habit has rendered such essential parts of every academical exercise and prospect. The barriers which prevent English parents and English sons from thinking of academical education, are thus entirely removed. Any young man who can afford to wear a decent coat, and live in a garret upon porridge or herrings, may if he pleases, come to Edinburgh, and pass through his academical career, just as creditably as is required or expected. I am assured, that the great majority of the students here, have seldom more than 30*l* or 40*l* per annum, and that very many most respectable students contrive to do with little more than half so much money.

Whatever may be thought of the results of this plan, there is no possibility that any man of good feeling should refuse his warmest admiration to the zeal both of the children and the parents by whose exertions it is carried into effect. The author of the Scotch novels has several times alluded, in a very moving way, to the hardships to which a poor man's family in Scotland will submit for the sake of affording to one of its members, even those scanty means which a Scottish University education demands. You must remember the touches of pathos which he has thrown over the otherwise ludicrous enough exertions made in this way by the parents of the redoubtable Dominie Sampson; and those of Reuben Butler, in the last *Tales of My Landlord*, are represented in much the same kind.—pp. 109, 110.

What parents in this country are willing to submit to hardships and privations for the sake of affording their children the best education that can be obtained? Alas! many fare sumptuously every day, who plead that they are too poor to send their children to good schools. Dr. Morris does indeed seem to undervalue these heroic sacrifices, or rather the objects which are attained by them. But the wide diffusion of knowledge among that people, their intelligence, their superior morality, their higher range of thought, and their general aptitude for business, are in the place of a thousand arguments in favour of their general principles, whatever may be thought of their particular mode of education.

The splendour of the English Universities is set by our writer in invidious contrast with the poverty of the Scottish schools. It is true, that they are magnificent establishments; and that *there*, classical learning is cultivated with the utmost diligence and success. But it is also true, and while Peter Morris defends the measure, we think it a disgraceful truth, that the ancient seats of learning are open only to a part of the nation. A man must belong to the established church, must subscribe to her doctrines, and conform to her ceremonies, before the treasures of wisdom and knowledge that are laid up in Oxford and Cambridge can be opened to him. That is, these seats of learning are shut against nearly one half the nation. We are happy that it is not so in Scotland.

Besides, in the English Universities there seems, as far as we can learn, to be a horror of change. So that exploded systems are still taught, and obsolete notions are propagated from one generation to another, without due regard to the progress made in human science.

In the literary establishments of our own country, perhaps, we are in danger of running into the contrary extreme. We much suspect that new fangled opinions, and pretended discoveries are likely to receive countenance and have currency among us. But if we are wise, we shall study the systems of those countries, which have acquired glory by genius and learning; and adopt what is excellent for our own use, while we avoid the trammels and the prejudices of old establishments. Considering the high attainments of both the English and Scotch, it is fair to conclude that much may be learned by us from each; and as, "*Humanum est errare*," it is not presumptuous to say that both have committed errors, which we ought to avoid.

(*To be concluded in our next.*)

MISCELLANEOUS ARTICLES.

Books Recommended.

Whoever has not read Paley's Natural Theology, has not read a book calculated to afford much instruction. It is, in its way, a masterly performance. "The justness and the force of his arguments; the skill with which he selects his facts, the pertinency, the acuteness, and the discrimination with which he applies them; the lucid and emphatical manner in which he communicates the impressions which he feels, and the conclusion which he is establishing, command the warmest praise."

It has been thought however that this treatise embraces only a part of its legitimate subject; that it is not co-extensive with its title; that it leaves out some of the most momentous of Natural Theology.

An English clergyman of acknowledged eminence, and of decidedly evangelical principles, has undertaken to supply this deficiency, and has published a very interesting little volume under the title "*The Testimony of NATURAL THEOLOGY to CHRISTIANITY, By Thomas Gisborne, M. A.*" This

work has been republished in this country, and is well worthy of a diligent perusal. We recommend it to particular attention, because vigorous efforts have been made to draw away Philosophy from the noble service which she is rendering as the handmaid of religion, and employ her in the cause of infidelity. Crude speculations and hasty conclusions in Geology and Natural History characterize the present race of philosophists, and show their wonderful *credulity* in relation to every thing that seems to support their *unbelief*. No blind and bigotted monk has ever received the *legends of the saints* with an easier faith, with a greater eagerness to believe, than sceptical men are accustomed to exhibit in relation to every objection to the Bible that comes under the name of philosophy. But happily the advocates for christianity, smitten with the love of nature, have explored her secrets with distinguished success; and have heard her, in her inmost shrines re-echoing that voice which speaks to us from the word of God.

Mr. Gisborne, after presenting a general view of this subject, considers the present state of the exterior strata of the earth as far as it is known, and shows that it exhibits a mass of ruins. In whatever country or clime natural fissures and caverns, or the operations of miners have shewn the interior construction of these strata, convulsion and disruption and disarrangement are visible. Facts collected from numerous geological writers of the first respectability, are brought forward to support this statement. And it is shown that the general appearances can be best accounted for by the agency of water. In a word, the earth, as far as it has been examined, affords strong evidence of a universal deluge, when "the windows of heaven were opened, and the fountains of the great deep were broken up." And Mr. Gisborne remarks that such a convulsion of the globe can be assigned to no other cause than the will of its creator, and must be regarded as his act. And this does not seem to admit of any other explanation, than that a moral change had taken place in that portion of the inhabitants of the earth, which was endued with moral agency and responsibility, calling for such an event: in other words, that mankind had offended their Creator, by transgressing his laws, and had brought upon themselves the penal consequences of disobedience. The universality of the convulsion and consequent destruction seems to prove the state of transgression to have been universal. "It was not a partial visitation upon a separate portion of offenders, like the fiery tempest on Sodom and Gomorrah. It was the descent of avenging justice to envelope the world lying wholly under the penalty of sin."

Mr. Gisborne finds indications of the same truths by examining the surface of the earth; and by looking into the nature and position of its mineral contents. He gives a sketch of volcanoes and earthquakes, and concludes that their ravages on human life and happiness betoken that man is in a state of transgression. He surveys the objects with which men are principally conversant for purposes essential to their welfare and comfort, and finds them specially suited to the condition of fallen beings. He turns them to the human frame, and undertakes to show that in its arrangements, and in the natural condition of man, we can plainly see an original adaptation to a state of purity and holiness. But as he now is, coming into the world in the agonies of child-birth, living for a brief term, suffering many pains, enduring much labour, sustaining heavy afflictions, and going out of the world in agony, he exhibits strong evidence that he is regarded by the judge of the universe as a transgressor. The tendencies and faculties of the human mind are examined; and many facts in common life are brought forward in the same train of argument. And the writer shows, that while every thing in us and about us proves the apostasy of man, there are many analogies in nature which illustrate the scheme of mercy through a mediator, and serve to strengthen our faith in the gospel of Jesus Christ.

We have given a hasty sketch of this very interesting volume, that our readers may know something of its character and contents. We do not say that we should subscribe to every part of the work. But we believe that all may read it with great advantage. It is as well suited for popular use, as from the nature of the subject it well could be. And we think that its general circulation would have a happy effect in showing that the pretensions of infidel philosophy are shallow and unsupported. We do therefore heartily recommend the volume to our readers. It is small, and ought not to sell for more than a dollar.

A little volume has lately been published in New York, intitled, "*The South Sea Islander*." It is intended to show the commencement, progress, and result of the great work of christianizing the remote isles of Otaheite and those which surround it. It displays the stupidity, ignorance, and vice of the natives; and points out the mighty obstacles which impeded the Missionary's designs. It shows too what unwearied christian zeal and benevolence can accomplish under

the divine blessing. We wish publications of this sort an extensive circulation; because we think them calculated to do much good. Let christians in Virginia consider what the Lord is doing by the instrumentality of his people in the world, and enquire what share have they in the glorious work of evangelizing the nations—Are not many perishing for lack of knowledge within our own borders?

RELIGIOUS INTELLIGENCE.

DOMESTIC.

SEVENTH ANNIVERSARY OF THE BIBLE SOCIETY OF VIRGINIA.

At a general meeting of the Bible Society of Virginia, held at the First Presbyterian Church, on Tuesday the 4th day of April 1820.

On motion of the Rev. John D. Blair, the Right Rev. Richard Channing Moore was requested to act as chairman.—John G. Blair was appointed Secretary to the meeting, which was opened with a hymn and prayer, by the Rev. Jesse H. Turner, and a sermon appropriate to the occasion, by the Rev. John H. Rice.

The Seventh Annual Report of the managers, and also a report, and statement of the Treasurer's accounts from March the 31st 1819, to March the 31st 1820, were then read by the Recording Secretary, all which were approved and passed by this meeting.

The Recording Secretary also read, by request, a few interesting extracts from the third annual report of the American Bible Society.

On motion of the Rev. John H. Rice, it was *Resolved* that, a committee of three members, be appointed to cause to be printed in the pamphlet form, 500 copies of the Seventh Annual Report of the Managers and the report and statement of the Treasurer, together with such extracts from the

Third Annual Report of the American Bible Society, as they may think most appropriate.—In pursuance whereof the Chairman appointed the Rev. John D. Blair, the Rev. John H. Rice and Mr. Wm. Munford, as the said committee.

The Treasurer reported the further sum of one hundred and twenty seven dollars, received from the Female Bible Society of Richmond, since his account was rendered.

On motion of the Rev. Mr. Rice, *Resolved unanimously*, that the thanks of this society be presented to the Female Bible Society of Richmond, for their zeal and activity in collecting, and contributing funds, in aid of this institution.

The society then proceeded to the election of twenty four managers for the ensuing year, whereupon the following gentlemen were appointed.

The Rev. John D. Blair, President; the Right Rev. Richard Channing Moore; the Rev. Jesse H. Turner, the Rev. John Bryce, and Mr. Robert Greenhow, Vice Presidents; the Rev. John H. Rice, Corresponding Secretary; William Munford, Recording Secretary; Matthew H. Rice, Treasurer; and Robert Pollard, John G. Gamble, William Fenwick, John

Parkhill, George Watt, Fleming James, William Rowlett, John Lee, John G. Blair, George Hutchinson, James A. Oswald, David J. Burr, John N. Gordon, Asa Otis, David Roper, and William Mayo additional managers.

On motion of Mr. Munford,

Resolved, that the editors of the *Evangelical Magazine*, and of the *Richmond Enquirer*, be requested, each, to insert the proceedings of this meeting, together with the Managers' and Treasurer's reports, and statement, once in their respective publications.

Resolved, that the thanks of this meeting be presented to the ministers of the gospel, who have officiated, in the performance of divine service, on this occasion.

Resolved, that the thanks of this meeting be presented to the Right Rev. R. C. Moore, for his services, as their chairman.

And then the meeting adjourned with prayer, by the Rev. John D. Blair.

RICHARD CHANNING MOORE,
Chairman.

Test JOHN G. BLAIR, Secretary.

Seventh Annual Report of the Managers of the Bible Society of Virginia.

In compliance with the requisition of the Constitution of the Bible Society of Virginia, the Managers now report to the General Meeting, the present state of the Institution, with an account of their proceedings and expenditures during the last year.

The whole number of Bibles and Testaments, distributed since the Society has been in operation, amounted, on the 31st March, 1819, to

The distributions since have been as follow:		
Bibles, sold at prime cost,	146	
given to the poor,	475	
Testaments, sold at prime cost,	222	
given to the poor,	482	
		1325

The number distributed since the organization of the Society, is therefore, } 8936

The balance in the Treasurer's hands	D. C.
March 31st 1819, was	517 69
The cash received by him, since that day, to March 31st 1820, amounted to	582 21
	1099 90

The disbursements for Books and Contingent Expenses, amounted in } 1321 25
the same time to

It appears therefore that the Treasurer is in advance for the Society, to } 221 45
the amount of

A Copy of his account examined and settled by a committee appointed for that purpose is annexed to this report, and will be read to the meeting.

The managers regret exceedingly that, for some time past the collections from members, and contributions from other sources, have been so scanty, and the number of new subscribers so small: but the deficiency is chiefly to be attributed to the unexampled pecuniary difficulties of the times. If, however, the present unfavourable state of affairs may justly be ascribed, in any degree, to want of industry in the managers, or to lukewarmness among those who profess to be lovers of the Lord Jesus Christ, it is incumbent on us all, to acknowledge, with deep contrition, this deplorable remissness, and endeavour, by activity and zeal for the future, to make all the amends in our power.—If indeed we have “left our first love” and unfortunately sunk into a state of apathy and indifference, let us speedily “repent and do our first works,” lest our heavenly master “come unto us quickly, and remove our candlestick out of his place.”—The Managers however, have not been inattentive to the duties of their office since the last Annual meeting.—In obedience to a resolution then adopted, they have established, at Rocketts, a depository of Bibles and Testaments, under the care of Mr. Richard Denny Junr. (who kindly offered his store for that purpose,) authorizing and requesting him, upon the order of any Manager, or at his own discretion, to distribute them among the seamen or other persons, *gratis*, or to sell them at prime cost. The number of books there deposited was one hundred Bibles and fifty Testaments; but only five Bibles have hitherto been distributed by Mr. Denny.

It being stated to the Board, that Mr. John Potts of Manchester was

willing to undertake, as agent for this Society, the distribution of Bibles and Testaments from his store in that place; the Managers determined to establish also a depository, confided to his agency, under similar regulations with that at Rocketts. One hundred Bibles and one hundred Testaments were entrusted to him, and with particular pleasure we inform the meeting, that Mr. Potts has distributed in the course of the year, forty nine Bibles and fifty seven Testaments.

In July last, it appearing to the Board, that the demand for Bibles and Testaments, in Richmond and its vicinity, had greatly increased, and that the funds of the Society, within its immediate control, were not sufficient to enable them to furnish the money to procure a necessary supply, a resolution was adopted for purchasing, on credit, from the American Bible Society, 500 Bibles and 500 Testaments; in pursuance whereof, 200 Bibles and 500 Testaments were obtained, the price of which amounting to \$339 61 cents, was directed to be paid when the Treasurer should have the means in his possession. The debt so contracted, was discharged by the advance made as aforesaid, by the Treasurer, which should be considered an additional stimulus to the exertions of every member, to give new life and activity to the resources of this institution.

The Board in November last, resolved, that the several ministers of the gospel in this city, and in Manchester, be requested to endeavour to make collections of money in their respective congregations, in aid of the funds of this Society. The sum received by the Treasurer in conformity with this request amounted to \$102 47 cents. But while, in consequence of the extraordinary embarrassments of our citizens, or other circumstances equally to be lamented, the Bible Society of Virginia seems to languish, the Managers are highly gratified at being enabled to announce, that the progress of the great cause of Bible Societies generally, appears to be as encouraging as can reasonably be expected.

The third Annual Report, of the Managers of the American Bible Society (to which this is one of the auxiliary institutions) is herewith submitted to the meeting, as containing all the information concerning this very important subject, which it is in the power of your Managers to furnish.—In listening to that interesting document, (if such be your pleasure) you will rejoice to hear of the success, of the truly glorious work of benevolence, in our own country, in Great Britain, in Russia, and almost in every part of the habitable globe. The time appears indeed to have come, when the omnipotent Saviour is riding forth, “conquering and to conquer,” when the Father is about to give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. Let us with rapture hail his approach, and enlist under his banner as faithful soldiers, remembering that “he that warreth ought not to entangle himself with the things of this life.

When we consider the sublime object of evangelizing the world, for which Bible Societies are instituted; the glorious effects to be produced, by supplying the poor in every clime, with the bread of life,—by opening the eyes of the blind, and guiding their feet, with the lamp of divine truth, in the way in which they should go,—by delivering the heathen from their cruel and impure superstitions—by uniting christians of every denomination in the bands of peace and brotherly love, and hastening on the happy time when all shall know the Lord from the greatest even to the least, our hearts must burn within us, and all our faculties should be devoted to the universal dissemination and fulfilment of the scriptures.—No exertions or sacrifices should be considered too great in a cause involving all that is dear and precious to the soul of a christian philanthropist.—A cold and careless service ought not to be rendered by those who in subscribing to a BIBLE SOCIETY, have virtually undertaken to labour in the vineyard of the LORD.—True it is, that the work, being his, will assuredly be accomplished in his own time, whether

we, of this generation, contribute our endeavours to accelerate its completion, or not:—but, as men are his instruments, let not the shame be ours of leaving this glorious work to the fidelity and activity of others;—let us be ambitious of the honourable distinction of promoting the prosperity of his holy church universal, of enjoying the gratifying thought that multitudes may be indebted to us for the salvation of their souls.—

The vast, the infinite importance of the last mentioned motive, must be deeply impressed on our minds, when we reflect on the solemn truth, repeatedly declared in the word of God, that “there is none other name under heaven given among men whereby we can be saved” but that of JESUS CHRIST; when we look, with an eye of pity, on the miserable state of the heathen throughout the world, and of thousands of the poor and ignorant in every christian land, who, destitute of the means of salvation, are almost as wretched as the heathen.—The deplorable state of the world “lying in sin and wickedness” when duly considered, must awaken every compassionate and generous feeling in our hearts, and excite us to renovated energy and ardour, to accomplish the designs of the gracious Saviour, “who wills that all men should come to the knowledge of the truth, and be saved through him.”—Engaged in his service, we can not but feel, with the apostle Paul, that “it is good to be zealously affected in a good thing,”—that while any thing remains to be done, for the salvation of our fellow sinners, no christian ought to think his object attained; and that none should remit their exertions to propagate the gospel until the day of millennial felicity shall have arrived, when the kingdom of God shall universally prevail, and his will be done on earth as in heaven.—The coming of this happy time may he in his mercy hasten, for Jesus Christ’s sake.—Amen.

RICHARD CHANNING MOORE,

JOHN D. BLAIR,

D. J. BURE.

FOREIGN.

British and Foreign Bible Society.
Extracts of Correspondence,—January, 1820.

From the printed Account of the First Anniversary of the Paris Bible Society.

On Monday the 6th of December, 1819, the Protestant Bible Society, at Paris, held its General Meeting in the Church of the Augsburg Confession, under the Presidency of the Marquis de Jaucourt, Peer of France, and in the presence of the Rev. M. Marron, Chevalier Cuvier, the Rev. M. Goepp, Vice-presidents; the Rev. M. Boissard, the Rev. M. Juillerat Chasseur, and M. Vincens de St Laurent, Secretaries; Messrs. Monod, jun., and Wilm, Assistant Secretaries; M. Bartholdi, Treasurer; Messrs. Keiffer, Stapfer, Treuttel, Monod, sen., Laffon de Ladebat, Baron Maurice, Wilder, Francois Delessert Soulier, and Charles Vernes, Members of the committee; Messrs. Muller, Soehnee, and Rabaut Pomier, Auditors; &c.

The Meeting opened with a piece of Sacred Music, and a Hymn adapted to the occasion.

The Rev. M. Marron afterwards offered up a prayer.

The Right Honourable the President then addressed the meeting in a speech of which the following is an extract:—

“Gentlemen—There cannot be an undertaking with a design more important or sublime than that in which you are now engaged: to direct mankind to happiness, by virtue, is the object of your endeavours; to create a desire after the word of God, to spread it abroad, and to put the holy Scriptures within the reach of the poor as well as the rich is your plan; behold here, Gentlemen, all the springs and contrivance of this work, so stupendous and immense, and yet so simple.

“At a period when instruction begins to be brought within reach of the more indigent classes of the community, it seems to become the duty of Bible Societies to redouble their

efforts; for, the success of mutual instruction would be incomplete, if, in the same proportion as the means of learning to read became more easy of access, the people were not furnished with religious and moral books, in order to occupy the hours of relaxation, and to fill up that leisure which otherwise proves too often dangerous. And what writings can possibly be a substitute for those holy Scriptures, which excite the most elevated minds to exalted meditation, and produce in the most simple and unenlightened among men, the love of God, peace of conscience, and contentment with their stations in life? Can there be a more powerful bond of union among Christians of all communions, than to put into their hands that sacred Code which all equally revere, and which, by a Divine communication, tells them that *to love God and their fellow creatures* is the Law and the Prophets?

"Your Committee, Gentlemen, longed for the arrival of the period on which you had fixed for this meeting. While bestowing every care on the work which you have intrusted to them, they have every day felt more and more the necessity of appearing before you, and of seeking fresh support in your co-operation.

"A Report carefully drawn up, will inform you of the manner in which your affairs have been conducted; of the institutions formed after the plan of your own, or as branches to it; the interesting Correspondence with the Consistories, the pastors, and other individuals, who by their zeal and their measures, powerfully contribute to the good you have already done, and to the well-grounded hope which you may indulge of doing still more.

"Among our worthy Pastors there are some who have had an opportunity of giving an example, which no doubt, will be eagerly imitated, and on which I cannot forbear expatiating for a moment.

"The Rev. M. Sauter, of Marseilles, and the Rev. M. Rang, of La Rochelle, have penetrated into the prisons of Toulon and Rochfort; they have become acquainted with those among

the unfortunate, who were born Protestants; they have excited in them a zeal and a desire after the Word of God; and your Committee, at their request, have sent them a sufficient number of the Bibles and Testaments. These books have been received with respect and gratitude. Thus an important part of their duty has been fulfilled by those worthy pastors, by shewing to repenting crime, the path of righteousness. You will have an opportunity, Gentlemen, of observing that indefatigable activity with which those members of the Committee, whom you have honoured with your votes, have, in the midst of the immense population of this metropolis, searched for the inhabitants of our communion; and it will give you joy to hear that they have never been better paid for their trouble, than when they entered into those humble and almost forgotten habitations where the labour of the head of the family constituted the only riches of the children. Their appearance has been regarded by those honest and industrious families as a blessing from heaven, and your Institution as a fountain of bliss: and their Christian charity has often obliged your Commissioners to resist the generous impulse of their piety, and to moderate their liberality.

"Thus Gentlemen, genuine piety renders easy the performance of every duty; while opening the heart to philanthropy, and the hands for works of charity, it causes the individual in whom it resides to forget himself in a generous love for his fellow-creatures.

"We should fall short of that gratitude which is most justly due, were we in speaking to you of the establishment of this Society, to be silent upon the infinite obligations under which we lie to the British and Foreign Bible Society. This celebrated Institution is, indeed, the object of admiration to all the rest, and we ought loudly to express our gratitude for that care and support which it has bestowed upon us.

"But we should not do justice to this subject without making particular mention of the name of its illustrious

President, Lord Teignmouth, and of that of the Rev. Mr. Owen, one of its Secretaries. I need not, on this topic, enter into any detail; since, in the account, which will be rendered to you, you will meet very many of the most affecting proofs of that christian brotherly love, the perseverance of which neither the horrors of war, nor the overthrow of governments, have been able to shake, and which even now acquires fresh energy in the genial bosom of peace.

"The almost miraculous success of this Society, however, Gentlemen, presents to us very little for our imitation: a more humble task is laid upon you; and your duties are more circumscribed. A numerous population, but scattered over the whole kingdom; insulated believers, deprived of pastoral assistance; fathers of families, without means of instructing their children; these, Gentlemen, are the objects who claim all your zeal and your whole solicitude.

"According to your statutes and the sanction of government, the Bible Society of Paris is exclusively composed of Protestants. It appears as though government had thus invited us to know and to edify each other; to become more exemplary, by uniting more closely together. If such, indeed, has been the intention, which has procured us the royal sanction, we loyally answer it: to spread the holy Scriptures, is indeed an endeavour to spread the virtues they teach.

"And, if we consider the means which those employ who would lead the people astray, and all the absurdities of which they must be persuaded before they can be brought to commit excesses, we shall be convinced that the most faithful friends of government; as well as the strongest supporters of liberty, must be found among those who bring within the reach of every one those precepts of eternal truth, whence every man learns his duty, and every one may draw, as from an inexhaustible fountain, both consolation and hope.

"The beginning of the nineteenth century attaches itself to the end of the sixteenth, and the grandson of

Henry the Great has kept all the engagements of his beloved Sire. He will find us sincere and grateful; those who in their childhood prayed to God for their king in the wilderness, in the bosom of their families, in the secret chamber of their houses, and still oftener in the very secret of their hearts, now assembled in churches opened or rebuilt by a royal hand, will proclaim, in the presence of the Most High, their fervent wishes and their loyalty."

REVIVAL OF RELIGION AT SEA:

Letter from the four Missionaries who sailed from Boston for Ceylon in June last; received by Mr. Jeremiah Evarts on the 25th ult. and published in the Boston Recorder.

*Bay of Bengal, Oct. 12, 1819.
on board the brig Indus.*

VERY DEAR SIR,—By our joint letter to Dr. WORCESTER, you will learn the leading particulars of our voyage, and will bless God for his goodness to us in temporal things. But there is a still higher cause for gratitude. The Lord has been with us by the special influences of His Spirit. The particulars you will have in our public Journals, to be forwarded from Calcutta, but we judge it proper to give you a general view of the work, by the first conveyance that may offer.

We found the seamen at first like the greater part of this *forlorn* or we would rather say *neglected*, hope of Society, "without God in the world." Of some it might be said, "they had not so much as heard whether there be any Holy Ghost." One of them did not know how Christ died, and more than one did not understand the design of the Lord's Supper. Still they appeared more regular in their habits than seamen generally are; and being under the restraint of a pious Captain, they used very little profane language in our hearing. As they were destitute of Bibles, we distributed some among them from our mission stock. Tracts were likewise put into their hands; and we soon had the pleasure of seeing them sometimes reading alone, and sometimes

gathered in little circles reading to one another. We met them, generally two or three evenings in the week for prayer and religious instruction. But neither these meetings, private conversation, nor preaching on the Sabbath, seemed to make any lasting impression. Two or three appeared serious for a little while, and then returned to their former stupidity. This was the case until the last of August, when one of the seamen, named Brown, was brought to the foot of the cross. It was on Saturday night. During the evening he was troubled in mind, without being able to define his feelings. About 12 o'clock, he left the helm, where he had been two hours in such distress as scarcely to be able to stand; and went below, not to sleep, but to weep and pray until morning. Then he found relief, and though he tried to weep, could do nothing but rejoice. It seems he had thought more or less on the subject of religion ever since about six weeks after we sailed. One of the seamen then fell overboard, and was providentially saved. Occasion was taken from this circumstance to address them, on the importance of being always prepared for death. Brown says, "I then thought, what is this they make so much fuss about, it must be worth something." He determined (to use his own expression,) "to knock off swearing and drinking, and take to praying." Before this he disbelieved the Scriptures, and when he came on board the *Indus* he cursed the missionaries, saying "Am I to be shut up so long with these men? I can't take even a civil oath to ease my conscience, without being molested at the elbow by all the holy botherhood." His resolution to break off some of his vices, it may well be supposed, amounted to very little. His heart was yet untouched. A fortnight before his hopeful conversion, we commenced a daily concert of prayer for the seamen, beginning with them individually. Brown was first named, and made the special subject of prayer until the night his heart was apparently changed. This evident answer to prayer animated our petitions, and from the spirit

of supplication which seemed to prevail, we could not but hope for greater things than these. Other individuals were selected, and in no instance did we seem to address the throne of grace in vain for these individuals. One who had been the leader in opposition was distressed under a sense of sin, and two or three others were serious. Still there appeared nothing equal to our hopes, until the beginning of the week before last. Then a general solemnity began to settle on the countenance of almost every one on board. There was a kind of sacred stillness, like that sometimes observed before a storm, when nature seems to make a pause. The event we did not dare to imagine. We talked and felt as though a revival were commenced, and the only question was, "How can it be forwarded?" We were driven to the throne of grace, and set apart an hour each morning for social and united prayer.

Before the middle of the week the two under officers and clerk were mourning for sin. One of them the first mate, was seriously impressed the preceding Sabbath. He had taken his spear to strike a fish, and while in the attitude of striking was brought under such conviction of sin in breaking the Sabbath, that he immediately laid aside the instrument, and soon went to the throne of grace. The second mate was first permanently impressed while at work in the rigging above deck, without any apparent cause. Both he and the clerk were very much bowed down, and almost unable to take any food or rest. Our usual meeting with the seamen on Wednesday evening was very interesting. All were present. With the belief that a work of grace was commenced, we exhorted them—"Quench not the Spirit."—Thursday was a solemn day. Capt. Wills was much animated. He said "It seems like a new conversion." In the afternoon we met for special prayer in the cabin; and never, perhaps, did any of us feel so sensibly the presence of God. The second mate and clerk were present. Their hearts seemed bursting. Their heads were

waters and their eyes a fountain of tears, while we wept and prayed for them. At evening we found one of the seamen, who had been deeply impressed for some days, rejoicing in hope.

The following day made us forget all the past. Our meetings for prayer were precious seasons. We felt that we had only to stand still and see the salvation of God. During the day, the officers and seamen were seen, here and there collected in little circles to speak of the great salvation, or retiring to weep apart. At evening all on board were collected on deck, under a fair moon. Such a meeting was perhaps never seen on the great waters. The still small voice which had been whispering alarm to so many, became a mighty rushing wind, which shook every soul. After the usual addresses from us, Capt. Wills spoke to the seamen in a very earnest and feeling manner, telling them "Now is the accepted time." Scarcely a dry eye was to be seen, some could not restrain their feelings. After meeting, when we had retired a little distance, and sat down to sing a thanksgiving hymn, the Clerk, and after him the second Mate, came and joined us, expressing a hope in Christ. Their views and feelings had been changed the preceeding night. We endeavoured to assist them in self-examination, and prayed with them that they might not be deceived.

It was now evident that the work must be nearly at its height; for, though every thing was conducted without noise or effort, the mere intenseness of feeling which we had experienced for a few days past, could not long be supported. There was something in our feelings like what St. Paul mentions when he says, "My little children of whom I travail in birth again until Christ be formed in you." Still there were two who stood without; and determined to have no part or lot in the matter. On Saturday morning one of us took Baxter's Call to the Unconverted, and went forward to read it solemnly with the youngest of the opposers, whilst the rest went to God in prayer. We had a solemn time with the poor sinner.

When we afterwards met for prayer the same person was remembered with such earnest solicitude, and almost agony, that we could not but believe there was mercy in store for him. The next day he was broken down, and before midnight was enabled to rejoice in the Lord. With the remaining opposer a similar method was pursued on Monday, only that the Bible was substituted for Baxter's Call. He too was distressed during the day, and at night sent for one of the brethren telling him that while in his birth in the afternoon, attempting to pray, it occurred to him, that he must get up immediately and read Prov. xx. 4. and Acts xiii. 10. He rose and read them not knowing as he says, what they contained. They were most perfectly descriptive of his character. The picture alarmed him somewhat, and he was in distress until he recollected the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." On this foundation he was endeavouring to settle.

The Sabbath was a very precious day to us. We had morning prayers and two sermons *on deck*. The sermons were intended to discourage false hopes, but the effect was that of deepening the impressions of all who were beginning to hope. At evening we addressed the seamen from the words, "The harvest is past, the summer is ended, and we are not saved."

Monday was kept as a day of thanksgiving to God for his rich mercy, and a sermon was preached from the text, "Give God the praise, we know that this man is a sinner." A whole ship's company, with streaming eyes, were collected to thank God for a *general revival of religion at Sea!* Such a spectacle must have rejoiced angels. Oh, how would it have rejoiced our christian friends in America—how would it have animated the feeble exertions making to preach Christ unto those who go down to the sea in ships. The scene can only be conceived—it can never be described. Every heart seemed to be touched, and almost every soul rejoiced. During the remainder of the week,

though there was gradually less feeling, there continued to be increasing evidence that the word was of the Lord. Every one on board—the first and second Mate, Clerk, Steward, Cook, Boy and ten Seamen, all give *some evidence* of being passed from death unto life. On this subject, however, we must only be understood to say, that they appear to us as well as the converts *generally* reckoned in revivals. That they will all endure to the end can hardly be expected. Where the work is not thorough the seeming goodness will soon vanish away. It must require some strength of religious principal to resist the powerful temptations to which seamen are exposed, especially as they have often very little strength of character, and few worldly inducements to resist temptations. Still of all whom we have mentioned we should be unwilling to select any one and say of him that man will “by and by be offended.” The only difficulty in believing the work to be thorough is *the grace appears too great. A little world converted, a nation born in a day.* Who hath heard such a thing?

That you, Sir, and the Committee, may form some opinion whether we judge correctly of the genuineness of the work, we shall state some of its leading characteristics. The work has been still, and, though sudden, not violent. There has been no appearance of enthusiasm. The natural passions of fear and hope have been very little excited—no one has been much alarmed with the fear of punishment—the conscience has been principally addressed, and there has appeared more *grief* for sin than *terror* on account of it. Something, no doubt, yet but little can be attributed to sympathy—almost all were seriously impressed without knowing that others were in the same state. With the exception of the instance where one was directed to a portion of scripture, there has been nothing like signs or visions; and concerning this we can only state what the man tells us. The convictions of sin, have, generally, been *deep* and *afflicting*. The work appears to be in answer to prayer—to the prayers, we trust

of those who sent us forth to the heathen, and of others who love the cause, but directly in answer to the prayer which God excited on board this vessel.—The work has proved itself genuine in part at least, by its fruits. The change is already astonishing. The lion is turned into a lamb, and the leopard into a kid. It is the Lord's doing and marvellous in our eyes.

Commending the precious souls of the seamen to your prayers, and to the prayers of all who love Zion, we subscribe ourselves, respected and dear Sir, your servants in the Gospel.

Miron Winslow,
Henry Woodward,
Levi Spaulding,
John Scudder.

From the Rev. Dr. Pinkerton.

Athens, 21st August, 1819.

Accompanied by my kind Corinthian host, I travelled across the Isthmus to a small place, consisting of a house and a few sheds, called Techiries on the gulf of Egina, where I procured a boat of three oars to carry me to Athens.

A little after sun-set we drew near to the Island of Salamis, which we left on the right, and during the night continued our course among the numerous and small Isles on the coast of Attica. About seven o'clock next morning we reached the ancient Piræus harbour in safety.

I immediately proceeded towards Athens, in order to escape the extreme heat of the mid-day sun. At the first sight of Athens, the birth-place of those arts and sciences which have contributed so much to meliorate the condition of the Europeans, and render their quarter of the world superior to all others, one is filled with sensations of wonder and regret at the view of the Acropolis, the Academic Groves, the Temples of Minerva and Theseus, the Areopagus, with the surrounding mountains of Hymettus, Pentelicus, Parnes, Eegaleos and Cithæron; the mind retires into the ages of antiquity, and the memory brings up before it a multitude of images of the greatest

men, and the grandest events recorded in profane history. But it is not in an epistle of this kind that I can indulge in feelings on these remembrances of Attic greatness. I have a theme of a different kind, and one which is still dearer to my heart than even that which I have now touched: I have news to communicate which will fill your hearts with joy. ATHENS ALSO IS BECOME THE SEAT OF A BIBLE SOCIETY!

This was an event which I dared not to anticipate before my coming here; and which I did not even find myself at liberty to propose to a single individual, until the third day after my arrival. But the God, whose we are, and whom we serve in the cause of the Bible, can make all hindrances give way, and erect monuments of his mercy wheresoever he pleases.

The Athens Bible Society was formed yesterday. The committee is composed of twelve of the most respectable men in this city—all Greeks. The Archbishop, though absent at Constantinople, was nominated President of the Institution; which honour, it is hoped, he will not refuse to accept: Mr. Logotheti, the British Consul, and Mr. Turnaviti, were elected Vice-presidents; with six Directors, two Secretaries, and a Treasurer.

The immediate sphere of this Society's usefulness includes Attica and Bæotia, with the neighbouring Isles of Eubæa, Salamis, Egina, and others. The directors seem impressed with the necessity and utility of making the modern Greek Testament a school book, and of supplying the Clergy, who are greatly in want of the Scriptures, both for their churches and their people, with the ancient and modern Greek Testament.

Allow me to recommend this newly formed Institution to the benevolence of your Committee. It promises fair, but it is a tender plant growing out of a dry ground. Water it by your liberality; and let all who feel for the ignorance and moral degradation of the modern Athenians, earnestly pray, that the dews of Heaven may descend and nourish it.

Circular of the American Bible Society.

The Board of Managers of the American Bible Society, having taken into consideration the expediency of recommending to its Auxiliary Societies the more general adoption of the practice of selling the Holy Scriptures at cost or reduced prices, in cases where there exists the ability and inclination to purchase, have embraced the opinion that such a practice would be highly expedient, and they therefore recommend the adoption of it to all such Societies.

The board are far from wishing to discourage the practice of *gratuitous* distribution where there exists an inability to purchase. In all such instances the Holy Scriptures ought to be *freely* given to the applicant, and efforts made to find out such objects, that the Sacred Volume may be placed in their hands. But where the disposition to pay for it, is united with the ability, the Bible should always be sold, either at the *full price* or at a *reduced rate*, to suit the various circumstances of the applicants. It is believed that there are many persons who would gladly purchase copies of the Scriptures at cost, or at a reduced rate, who are unable to pay the large prices at which they are sold by booksellers; but who, from an honest feeling of independence, or some other motive, would be unwilling to ask for, or even receive it as a free gift. This numerous class of persons would thus have an opportunity of being supplied with the Bible, and of participating in its consolations, on conditions with their reach, and compatible with their feelings.

It is also believed, that in many cases, the Bible would be more highly prized where the owners have paid a consideration for it, however small, than where it costs them nothing. But the great consideration in favour of the practice recommended is, that its general introduction would increase the efficiency of Auxiliary Societies, and enlarge their means for aiding the Parent Institution in its more general operations.

Were the practice of gratuitous distribution exclusively prevails, it is evident that such Societies can have an efficiency only to the amount which they are able annually to raise among their members by voluntary contributions, and that the extent of their annual efforts must be in a great measure stationary. But were Societies to proceed upon the plan recommended, the amount of sales would be added to the amount of the contributions as a disposable fund, to supply their districts and aid the Parent Society. Thus an institution, capable of raising within itself, from the subscriptions of its members, any given annual sum, if it sell Bibles during each year to half the amount of its funds, will, at the end of the fourth year, have nearly doubled its ability to do good.

Nor is it to be apprehended that Institutions situated in the midst of communities where the Bible is in every hand, will languish in their efforts, and give over the business of aiding in its more general distribution. A community, thus possessing the sacred treatise, if it at all feel the gracious influence of its doctrines, its promises, and its *precepts* upon their hearts, will bless God for the opportunity of being instrumental in dispensing to the destitute those blessings and consolations which they have drawn from it themselves. The spirit which the Bible, by the blessing of its Divine Author, is the means of infusing into the soul of man, is not a *selfish* spirit. The *true Christian* is not satisfied to possess the *unsearchable riches* for himself alone. He longs to impart them to others also. Knowing that, as with his beneficent master, so with himself, giving does not impoverish, nor withholding make him rich; he will not rest contented until his fellow-sinners have communion with him in his joys, and are comforted with the same consolations wherewith he himself is comforted of God. Thus he will see and *feel* that there *can be no lawful end* to his exertions, until all countries, "*whether Christian, Mahomedan, or Pagan,*" are possessed of the word of eternal life, and the whole world filled with

the knowledge of his *gracious Redeemer*.

The experience of societies who have conducted their operations upon the principles above recommended, has shown their policy to be well founded. It has long since received the approbation of the wise conductors of the *British and Foreign Bible Society*; and the fact that its auxiliaries act upon this principle, may in part, explain the cause of the stupendous growth of that magnificent institution.

Among those societies, the practice of selling the scriptures, very generally, if not universally, prevails; and in more instances than one, they have borne public testimony, "that it has been found that the system of selling the scriptures to the poor, according to their respective abilities, has a very decided advantage over gratuitous distribution."

The plan of inviting the poor to become subscribers for Bibles, by the payment of a shilling, a sixpence, or even a penny a week, until these contributions amount to the price of a Bible, has been introduced and practised with very great success. The Liverpool Ladies' Branch Bible Society, established on the 1st of January, 1818, numbered on the 30th of March, 1819, 340 districts, had 4140 free contributors, and 8417 subscribers for Bibles. It had distributed 4124 Bibles and Testaments, of which 2549 were paid for at cost. The amount received into its treasury during that period, was no less than three thousand and ninety-six pounds sterling, upwards of thirteen thousand seven hundred dollars.

It has been found in the history of such associations, that comparatively few, of those who commenced as subscribers for Bibles, have, after receiving them, discontinued their subscriptions.

If the females of our cities, towns, and villages, were to undertake a work like this, which requires a great deal of condescension, patience, and perseverance; qualities in which that sex is pre-eminent, they would prove auxiliaries of inestimable value to the societies conducted by the other

sex; and might it not be hoped that some of the cities of our land, would ere long, possess within their bosoms Female Associations, which would prove as much their ornament and honour, as the Ladies' Society of Liverpool is of that city. By order of the Board,

MATTHEW CLARKSON, *Vice-Pres't.*
JAMES MILNOR, *Sec'y for*
Domestic Correspondence.

Young Men's Missionary Society of New-York.

Summary of the Fourth Annual Report, presented December, 1819.

Jonathan W. Kellogg, 124 Broadway, *Treasurer.*

The fourth year of the Managers' labours, has been marked with the same indefatigable exertion, which has heretofore distinguished their attachment to the cause of missions, and they have been made the instrument of sending the gospel of peace to many perishing souls. Although compelled by the *want of pecuniary means*, to decline the offers of some valuable service, and reject urgent applications for missionary aid in various parts of our country, still *ten*, and a part of the year *twelve* missionaries, have been devoted to the pious work of establishing Sunday schools, distributing Bibles and tracts, forming auxiliary missionary, and Bible societies; visiting the sick, breaking to hungry souls the bread of life, and building up some of the waste places of Zion.

The necessity and utility of forwarding the missionary cause appears to be so generally admitted, that any arguments in its favour, addressed to the religious public, might seem out of place. But, are there not some, we would importunately ask, whose love has grown cold? and, since the novelty of the subject has passed away, have relapsed into chilling indifference; and either neglected or totally forgotten the divine command, "go preach the gospel to *all nations*?" Why do we see so many hundreds of professing christians in our city, give attendance, Sabbath after Sabbath, in the sanctuary, and sit unmoved to love and zeal in this glorious work,

with the humiliating fact before them, that millions of our race are perishing in heathen darkness, of whom *more than sixty thousand* are daily hurried to the tomb? It is, it must be, that the love of God is not shed abroad in their hearts: as one has justly remarked, "unbelief and jealousy of the divine favour freeze the affections, and, like the northern blast of approaching winter on the trees of the forest, detrude the heaveningly juices of the soul; but the love of Christ, believed and felt, as the returning sun of spring, calls into action all the powers of the mind, sets every benevolent principle afloat, brings forward this man's strength of understanding, that man's zeal of heart, the wise counsels of one, the friendly cautions of another, the lively co-operating exertions of all; clothes, beautifies, and loads the church with the fruits of its goodness."

CHRISTIANS! our own country especially demands your attention—there is a wide field that your missionaries have not explored—"tribes of little ones are waiting and calling for instruction"—whose is the duty to answer this call? CHRISTIAN!—it is yours; to you the church of Christ looks for this service—and what hast thou yet done for the salvation of immortal souls?—Retire and reflect.

The missionaries in the employ of this society have laboured during the past year, in Indiana, Illinois, Ohio, Alabama, Virginia, and Pennsylvania; in several parts of New-York, and in this city. Their apparent success will be best learnt from some extracts from the report itself, which we must defer to our next number, and conclude for the present with a statement of the funds.

The receipts for the year have been as follows:—balance on hand 10th December, 1818, \$291,49; collected at the anniversary meeting, \$225,51; at the annual sermon in June, \$142 38; donations, \$157 12; to constitute nine persons members for life, by their own subscriptions, \$270; by ladies, to constitute their pastors life members, \$60; from two auxiliary societies, \$67; collected by Mr. Platt,

missionary in Alabama, \$24 50; annual subscriptions, \$776 25; loan from the Mechanics' Bank, \$600; total, \$2614,22. The balance in the treasury 9th December, 1819—\$473 16. The society is under obligation to the Mechanics' Bank \$600, and to the missionaries and other accounts, upwards of \$900: total \$1,500.

To repay this sum, and provide for future support, the society looks to you, *Christian*—and we hope and pray you will not withhold that treasure, of which the Lord has made you steward.

Revival of Religion in New Hampshire.—We are happy to inform our readers, that we are again favoured with a partial Revival of Religion. It began in the vicinity of Boscawen, where there has been an extraordinary display of sovereign grace, and has spread into some other parts of the town. Many are enquiring what they shall do, and some have obtained peace in believing.

Concord Observer.

In Ballstown, Stillwater, Malta, and Montgomery, N. Y. a work of grace has also commenced.

LITERARY NOTICES.

In a course of publication by *Mitchell, Ames, & White*, Philadelphia. *The Works of the British Poets, with the Lives of the authors*, by *Ezekiel Sanford and Robert Walsh*.

This work will be comprized in fifty vols. 18 mo. to contain each, on an average, 400 pages. It is delivered to subscribers at \$1 25 per vol. in boards. Each volume is ornamented with at least one engraving, executed in really an elegant style. Twentyfive volumes have been published; and we think in a manner very creditable to the American press. The plan of this work is such as we highly approve. It does not contain all the works of all the poets, but selections from those that preceded Milton, and from the minor poets who followed him. Thus the first six volumes contain selections from Chaucer, Gower, Skelton, Surry, Wyatt, Gascoigne, Tuberville, Spencer, &c. down to Cowley, Denham, and Waller. Then we have Milton and Butler *entire*, with selections from Rochester, Roscommon, Otway and Pomfret; Dryden and Parnell *entire*, with selections from Phillips, Dorset Stepney &c. We

do not know any thing to object to the execution of this plan, except that for ourselves we should have been well pleased to take the whole of Spencer.

It is proposed to add two volumes of selections from the old dramatists Beaumont and Fletcher, Massinger, Johnson, Ford &c; as also a volume or two from the best American poetry. We heartily wish success to this great work. The volumes already published may be had of Dr. Ames in Richmond.

The same enterprising publishers have lately issued from the press in 2 vols. 4to. Parr's Medical Dictionary—A work which it is understood the profession highly approve.

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Just published at the Franklin Office, Pamphleteer No. II. entitled *Irenicum*. The object of this publication is to show that the Order and Discipline of the Presbyterian Church are so conformed to the scriptures, that other denominations of Christians ought to acknowledge them as a legitimate branch of the Church of Jesus Christ.